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ARTICLE I.

COLLEGIATE EDUCATION.

OUR present system of collegiate education is a subject, interesting to the christian as well as to the scholar. When we consider the influence that those, now in a course of preparation in the literary institutions of our land, are likely to exert upon the country and the world, no apology is necessary for its discussion in the pages of the Review. In our colleges is determined the character of those who are to fill the professions and make our laws, of those who are to extend the boundaries of science and learning, and whose office it will be to shape the intellect and mould the heart of the rising generation. They are intimately connected with our political and social system; they are closely identified with the interests of the church and the destinies of the Republic. In our examination of this question, we do not expect to present any views, new or striking, and if, as we pass along, our readers may find that that, which is propounded, has already occurred to their own minds, has often engaged their attention, and their reflections upon the subject have been of greater value than any thing that can now be offered, the discussion may still prove profitable; practical suggestions may be made, useful hints given and public attention directed to some points of importance to all those who are interested in the work of education. To the colleges of our land we are under great obligations, and sorry should we be to detract from their value, or utter a sentiment that

might impair their usefulness. Ungrateful would we consider ourselves, if we did not appreciate their influence, and acknowledge the good they have accomplished. But we think they are susceptible of important improvement; their efficiency might be increased, their usefulness extended. Our present plan of collegiate education is not perfect; there are many features connected with it, that call for a reformation. If the defects, which have been engrafted upon the system can be removed; if our colleges can be made more fully to subserve the object of their organization, they will be regarded by the community with greater affection, and will more generally secure the confidence and patronage of the public. Colleges are public institutions. They are dependent on the public favor, not only for students, but for those continued benefactions, which are so grateful to their guardians, and so essential to their success. To the people at large—at least to all who are disposed to bear a part in efforts for the advancement of the welfare of our country, in this and coming ages—the subject of collegiate education is a question of moment, and its discussion ought to be regarded with interest.

In a review of the whole system of collegiate education in the United States, the first feature that strikes us is, *the injudicious multiplication of these institutions*. The number is so great, that their influence is weakened, and their power is materially diminished. If the energies and strength of each State were concentrated upon one or two colleges within its limits, instead of nine or ten, which in many instances exist, the interests of learning would be greatly promoted. They would be less crippled in their efforts, and could be made more fully to answer the design for which they were established. If the funds, which have been distributed by legislative grants and private munificence among the one hundred and forty colleges of our land, had been applied to forty of them, how favorable to the cause of education would have been the result! Then they could have been more readily furnished with adequate buildings, ample laboratories, extensive libraries, the best modes of instruction, and the services of the most eminent teachers. As it is, the endowment of the most highly favored is scarcely sufficient, it is said, to carry on their operations successfully and independently. Many of them are dragging out a miserable, sickly existence, whilst others have a name to live, when they are dead. In no country does collegiate education involve so heavy an outlay of expense, as in our own. Every separate institution requires a corps of professors, buildings, astronomical and philosophical apparatus, library, &c., and, by the mul-

tiplication of the same object of expenditure, immense appropriations are needed for securing comparatively trifling results. Improper considerations often influence those who are interested in founding a college; they are not always established for the purpose of advancing the interests of science, but in many instances merely to promote the welfare of a town or county, to enhance the value of real estate, to favor the population of a particular section, to benefit some political party or religious sect. Our legislative bodies have been too free in granting chartered rights to colleges, and although it is contended that a charter is only a trifling favor which is asked, and that all parties, creeds and localities ought to enjoy any advantages that may be derived from these institutions of learning, yet the consequence has been most mischievous, a deep injury has been inflicted upon the cause of education. The standard of acquirement has been reduced, the qualifications for admission and graduation have been lowered, the severer studies have been curtailed, easier, agreeable and *practical* subjects have been introduced, and the whole course of instruction has been adapted to the utilitarian views of the age. The result of it is, that scholarship has become more superficial and our colleges less effective. We make no objection to the multiplication of academies and high schools. They may be established to an indefinite extent. Let them be planted in all towns and villages, but let them remain academies and high schools, and we will be glad to encourage them and aid them in their laudable sphere of action. Thus will they more fully perform their mission, and confer a permanent benefit upon learning.

A radical defect in our collegiate system of education, and one which flows from the preceding, is the *imperfect preparation of those, who enter the institution*. A want of preparation for the position taken, often occasions the student considerable embarrassment throughout the course, and in all subsequent life proves a source of serious evil. He continually meets with discouragement and mortification. He feels hampered all the time, and is continually impeded in his progress. It is idle to speak of elevating our colleges, so long as applicants are admitted with qualifications so superficial. As there is such a struggle for numbers among our literary institutions, the competition being directed to this point rather than to scholarship, the temptation is presented to receive candidates with very limited attainments, although the printed regulations may require a tolerably extensive preparation. From our knowledge of the practice of some of our best institutions, there is, for the reason just given, a want of adherence to the standard

adopted by them. Young men are admitted into the Freshmen, and even Sophomore class, who are unable to solve a question in simple equations, or accurately give the paradigm of a Greek verb, who are altogether unacquainted with Latin prosody, or would fail in the analysis of an English sentence. If we desire to improve our collegiate system, we must insist upon a more thorough and extended preparation, and make the mental discipline of college studies more rigorous and effectual. Let the requirements for admission be raised so high, that the pupil will be compelled to spend two or three years longer in the academy or preparatory school, under the constant eye of the teacher, until he is thoroughly grounded in the first principles, and has acquired the art of study, so that he can engage in mental effort with profit and success. We are always sorry to see an individual enter college too young. As a general matter, he is incompetent to grasp many of the subjects, to which he is required to attend; he is not qualified for the increased difficulties of the course, as it is now constituted; he acquires a prejudice against study, a disrelish for all mental effort, retires in disgust, and remembers with no satisfaction or pleasure, the scenes of college days. The experience of how many a young man do I now reveal? His mind is not sufficiently matured for self-reliance, his principles are not fully formed, he is easily seduced by reckless associates from the path of rectitude, and too often makes shipwreck of character. But with the mental powers properly disciplined, and a thorough mastery of the rudiments, there would be a higher appreciation of the value of time, and a more accurate estimate of the influence of present diligence upon ultimate success. He would realize, in a greater degree, his ability to investigate truth, and not merely to gather up knowledge and deposit in his memory that which is found in the text-books. Every effort, we think, should be made to improve the character of our preparatory schools. They should be raised to the highest standard of excellence, elevated to their proper rank and true position. They should be nourished with the most tender care, guarded with the deepest solicitude. Their influence is most important, they enjoy unlimited opportunities of doing good. The instruction imparted in them should be accurate, systematic and thorough. The youth in them should be well drilled in the elements, and should possess a perfect mastery of the field, which they traverse. Rigid analysis and synthesis should be faithfully practised, as well as frequent and searching revisions of the studies. Repetition is the sure path

to success, and renders that easy and pleasant, which previously appeared intricate and uninteresting.

Let our colleges be awakened to a conviction of this growing evil, and to a sense of the danger which must ultimately flow from its continuance. Let a barrier be erected which will exclude all, who are not qualified for admission. Let our officers never shrink from duty; let them be influenced by neither fear nor favor; let them prefer rather to suffer some temporary inconvenience, than to be false to the trust committed to them, or faithless to the cause of sound learning. An institution pursuing the course proposed, will rise in the estimation of the community. Even if it should for a time incur the displeasure of disappointed expectation, it will ultimately gather around it friends. Men of discernment will perceive the difference, and parents desirous of giving their sons a liberal education will, in preference, select the institution that lives up to its standard, and really deserves the name of a college.

Closely connected with the evil just referred to, is *the low standard of attainment required for graduation*. Emerging from all our colleges, we find those who know very little more than when they entered, who are kept in the institution till the appointed time for their exodus, passing over the prescribed course in a listless manner, and then receiving their testimonials of literary merit, without any regard to the qualifications they possess. There is perhaps more truth than caricature in the remark, once made by Swift, that the reason a certain university was a learned place was, that most persons took some learning there, and few brought any away with them, so it accumulated. Hundreds are annually graduated by our college authorities as Bachelors in the Arts, without any claim to the distinction. How frequently is a young man endorsed by our college faculties in terms not warranted by the case, in language such as this: *ingeniis artibus, assidua diligentia et bonis moribus primam lauream et omnia privilegia, jura, immunitatesque ad gradum Baccalaureum pertinentia adeptum esse*, who would be at a loss to construe a simple sentence in Cicero or Livy, or could not, likemany of the candidates for admission into the Theological Seminary, according to the testimony of Professor Stuart, tell the reason why *ποῦσα* should have *ης* rather than *ας* in the genitive singular! Is it surprising that a college parchment should carry with it so little influence, or a college degree should be so much in dispute? Is there not more of the counterfeit than genuine coin current? On this subject there is certainly a great deficiency in our literary institutions, a most shameful

want of conformity to their standard. There has been an amount of looseness that is altogether inexcusable. The examination should be most rigidly conducted, and upon none unworthy of the title, should the degree be conferred. A diploma, if given, should mean something; it should be the voucher of genuine scholarship. There is no magic in a mere act of corporation, to make a college distinguished, which does not awaken respect by its elevated instruction, its high toned scholarship.

In this connexion we are disposed to refer to the manner in which, of late years, honorary degrees have been lavished upon the public, as an evil worthy the consideration of those who are the friends of collegiate education. The prerogative has been exercised to such an extent, as to be superlatively ridiculous, to render the whole thing a perfect burlesque. Such a batch of doctors as are created every year at our college commencements, might lead a stranger to conclude, that we were a nation of most profound scholars. But to one, who knows how these things are managed, who has witnessed the influences that are at work, or is acquainted with the competency of those to decide, who examine the credentials of the candidates, and has any knowledge of the shallow pretensions and slender acquirements of the recipients, it is a subject of amusement rather than of astonishment. A college sometimes resorts to this thing for the purpose of gaining the interest of a person of influence, or the patronage of a wealthy congregation. The question is often asked, what advantage will it be to the institution, how many students will it secure, what benefactions will it confer? We knew a college some years ago, disposed to engage in this kind of traffic, *quid pro quo*, that actually offered the Doctorate to any one who would furnish a certain amount of patronage. And then the dishonorable means that are frequently employed by many who are anxious to be titled, the manœuvring, the management and address used to secure the object, must be regarded by properly constituted minds, as extremely offensive, loathsome in the highest degree, a very ill savor in our nostrils! Our colleges should cease to engage in merchandize, so degrading in its character, and so discreditable to learning. The place is too sacred to allow practices of this kind. The tables of the money changers should be overthrown, and those who sell and buy in this consecrated temple, should be cast out. Under the circumstances, we are not surprised that many of our most deserving men, some of our best theologians, are unwilling to accept an honorary degree, and we would recommend to others for adop-

tion, a similar course, did we not suppose that it was giving the intended honor a greater notoriety than the thing really deserves. Besides this lavish liberality in the distribution of Academic honors is a measure of doubtful policy to the college itself, for the expedient fails to accomplish the object proposed. It does not, in the end, by this means, gain the favor and patronage it anticipated. Where it has pleased one man by bestowing this mark of distinction, it has offended, perhaps, a dozen, because their expectations have been disappointed, their supposed claims overlooked.

We have already alluded to a serious evil in our collegiate system of education, *in the ruinous competition, which exists for numbers rather than for scholarship.* The sentiment which prevails, that the excellence of an institution is to be estimated by the number in attendance in preference to the kind of instruction furnished, is very erroneous. It may be a very false test, for sometimes improper methods are pursued for supplying a college with members. The terms of admission are made easy to secure students; the course is rendered popular and partial, rather than solid and thorough, in order to retain them. All are graduated who pass over the *curriculum*, whether they can read their diploma or not; none are cut off for irregularities, however flagrant they may be. All kinds of disorder are tolerated, remissness in duty connived at, and insubordination to law permitted, just because the institution cannot afford to lose students, in order that the annual catalogue may swell with a long list of names. The reputation of a college ought not to depend upon the number on the roll, but on the extent, accuracy and thoroughness of the instruction communicated within its halls. Our institutions should place their reliance for an adequate and permanent supply of students upon their literary, moral and religious character; they should aim to surpass one another in the substantial value of the education given. This process may be slow, but it will be sure and lasting. The institution will steadily rise into favor. It is rather a precarious experiment for a college to act upon the principle of acquiring pupils first, and character afterwards. If it possesses character, it must ultimately succeed. Without it, the institution cannot retain them, and if it could, it would not be desirable. It were better that they should become bankrupt, than succeed at the expense of the interests of education.

We think there is too much of a disposition, in our country, in which every thing tends to practical results, even among intelligent men, *to make concessions to the utilitarian spirit*

of the age, to lay aside established systems, to inquire in reference to every subject *cui bono*, to adapt the instruction and discipline of our colleges to the views and tastes, the wants and opinions of the people, to flatter the prejudices, and submit to the guidance of the masses, to make every thing bend to immediate utility, and give it the very form and pressure of the times. It should be the object of our colleges to correct and improve public opinion, rather than succumb and accommodate themselves to it. A college faculty should be fearless and independent in the discharge of their official trust; in the performance of their duties, they should be regardless of fear or favor, uninfluenced by praise or censure. They should be willing to sacrifice themselves rather than swerve from their convictions of duty, from that course of action which they believe to be right, and which the interests of learning demand. They should refuse to graduate young men whose sentiments, tastes and acquirements are not calculated to refine the feelings, and elevate the judgment. But what is the practice pursued by many of our colleges? Students must be had at all risks, and every instrument, public and private, no matter how dishonorable, is used for beating up recruits. The most flattering pretensions are made, and pompous proposals published, the most unblushing puffing is resorted to, and vain glorification employed for success. Efforts, so contemptible in themselves and discreditable to learning, are made, to attain the desired end. Old abuses and time-honored customs are to be reformed, the antiquated system of instruction and discipline supplanted by a new order of things, and scholars are to be manufactured in the shortest possible period. Education must be practical! Why should a student, who expects to be a preacher, pore over conics and spherics? Why should he learn the theory of eclipses, unless he proposes to be a maker of almanacs? Of what use will it be to him to scan the odes of Horace or the satires of Juvenal? Why should he continually delve and worry over Greek roots? Let him learn that, which will come into play in the practical details of the profession to which he is looking. Let the course of studies be changed, the mode of pursuing them modified, so as to please everybody. Popularity is the great thing, and the college which ought to be the guide of public sentiment, blindly follows the people, and adopts their maxims. The result is, our colleges are losing their hold upon the confidence of the people, their influence is regarded as of little value, and it is found that a student may accomplish really more, and become a more profound scholar in a school of humbler pretensions. If this tendency

of the age is not resisted, and a different course pursued, it is certain that the standard of attainment will be depressed more and more, until the college is reduced to a grade far below the Academy.

Another defect in our collegiate system of education is, that *so much money is expended on the external appendages of the institution*; more than either the absolute wants require, or a regard to taste and convenience justify. This *mania* for showy buildings seems to have seized all our colleges. It is common to invest a large proportion of the funds in brick, stone and mortar, in the erection of costly edifices, designed not so much for the actual necessities of the institution, as to make an imposing display. The capital should be funded so as to yield to the direct interests of education. A convenient edifice, large enough for public purposes, recitation rooms, library, chapel, laboratory and cabinet, would be sufficiently ample. The students might be boarded with greater convenience and comfort in private families, and much would be gained in those influences, which it is so desirable should be brought to bear upon the young in our literary institutions. We are free to confess, that we do not like the plan of congregating young men in college buildings, remote from domestic influences. But it is said, by this arrangement their morals would suffer; they would be deprived of official supervision, and would enjoy increased facilities for engaging in vice, and perpetrating mischief. We think not. Their morals would be quite as safe as they now are, and perhaps if they were distributed through the village, as members of well regulated families, they would be exposed to fewer temptations, and their morals would be better protected. They would suffer less by contamination and unrestrained association with ill-taught or badly disposed persons, familiar with vice. *One sinner destroyeth much good.* The same idea has been forcibly expressed by the Roman satirist:

*Dedit hanc contagio labem,  
Et dabit in plures; sicut grex totus in agris,  
Unius scabie cadit, et porrigine porci;  
Uvaeque conspecta livorem ducit ab uva.*

But if young men are not virtuous when they enter an institution, the most rigid police will not restrain them, the periodical visits to their rooms of faithful officers, sleeping in the same building, will not deter them; they will break through the most carefully managed system, to accomplish their pur-

poses, to gratify their vicious appetites, their depraved propensities. "Does not," in the language of another, "a natural impatience of espionage, however tenderly exercised, prompt a desire to elude it? Not one of us who have had experience of college life, but could tell sad stories of ready means to cheat tutors, and turn the war adroitly upon them; of festive meetings, if not worse practices, within a few yards of the honest men's beds, and midnight excursions through the unwatched doors, to haunts of sin without." If college authorities were faithful in the exercise of proper discipline, and did not wink at frequent violations of the rules laid down in the printed statutes, the opinion has been maintained, that every session it would be necessary to dismiss one-half of the inmates of our college edifices. On the other hand, if according to our theory, young men are not received into college connexion, until they have acquired the art of study, and formed a taste for intellectual pursuits, if all, whose principles are not fully established, are excluded, if they are held responsible for the careful and thorough preparation of every recitation, if the faculty are fearless in the exercise of proper discipline, and will send off unworthy members of the college community, we have not much reason to apprehend that they will be seduced from the path of virtue, or that they will be losers by being distributed among different families in the place. At any rate, we do not approve of the espionage too often met with in many of our colleges, which converts every member of the faculty into a police officer, prowling about at night, watching the offender with stealthy step, until he has been caught in some aberration, and then pouncing upon him, as if he were a felon. We have no sympathy for the system sometimes practised, of looking through key-holes, of searching rooms, or for any species of artifice or trick, even to secure a desirable object, which may be dishonorable in itself, and which is calculated to impair that sense of propriety which ought to exist in the minds of all young men. The end does not sanctify the means. We believe by such a course the object aimed at is defeated, a premium to roguery is offered, an encouragement to baseness and meanness; the evil is increased, and a most serious injury inflicted upon the moral feeling of the student. Every thing like stratagem should be avoided, and all our intercourse should be regulated by a principle of honor; in all our bearings there should be dignity, frankness and sincerity. Like priest like people. The pupil, just as a mirror, reflects the teacher. The injunction given by Terence, is generally by the young unconsciously obeyed:

*"Inspicere, tanquam in speculum, in vitas omnium,  
Jubeo, atque ex aliis sumere exemplum sibi."*

If we would have those placed under our care honorable in feeling, and gentlemanly in action, we must be so ourselves. We must abstain from every thing that approaches impropriety, or savors of meanness. But on this subject more again. We would not govern young men as boys. The latter ought to be under constant supervision, they should be subjected to incessant vigilance. They should not only live in a common building, and eat at a common table, but at all hours, both of study and recreation, they should be under the eye of their teachers. We would exclude from the college, all who are unable to take care of themselves, all whose morals are in danger of becoming corrupted, whose principles are not yet fortified. We would propose that they pursue their studies in the academy or preparatory school, where the discipline can be more readily adapted to their tender years, and their peculiar position. If there be a grammar school connected with the college, it ought to be entirely distinct, under a separate government, and no communication between the two departments should be permitted. We have always supposed that a preparatory department could be governed with greater efficiency, if located in some other place, although it might be under the auspices of the same board of trustees as the college.

We remark that there is a *want of sufficient incentive presented to the student*, to urge him on in his progress, to stimulate him to great intellectual effort, to awaken within his breast a high standard of excellence. This is an important element for energetic and efficient study. It is true, a man ought to be influenced by higher motives, a sense of duty and a love of knowledge; but we must take man as he is, and employ to advantage the peculiarities of his mental constitution. Sacred authority sanctions stimulants to exertion, and motives to obedience. The scriptures present reward as an argument in favor of virtue, and punishment as an argument against vice. This policy is recommended in the Bible in reference to family government. Promises of good are held out to the faithful, while on the contrary, children are warned against unfaithfulness by threats of evil. *Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.* Obedience to God is constantly enforced by offers of Heaven, on the one hand, and denunciations of misery on the other. Providence has seen fit to place before the mind collateral advantages, as additional motives, to deepen our interest and quicken exertion. We are told that know-

ledge increaseth power. *A wise man is strong, a man of understanding increaseth strength.* The good opinion of our fellow-men is presented in the sacred volume as a motive to effort. *A good name is better than riches.* We are urged to industry, because it leads to distinction. *Seeest thou a man diligent in business, he shall stand before kings.* We should only be careful that these motives do not usurp the place of worthier influences. Let them be regarded as auxiliary, and not as the controlling motive. Every one who has studied human nature knows, that in order to secure the desirable amount of application in the pupil, a system of stimuli is requisite, in addition to those derived from the simple love of truth and a desire of learning. Something more is necessary than the mere thirst of knowledge, to counteract that love of pleasure which usually so strongly predominates in the young. Generous and keen competition, earnest and honorable emulation ought to be encouraged. A desire to excel is not a base or unworthy sentiment; its indulgence is not dangerous, and may safely be called into action as an inducement to effort in study. Envious feeling need not be enkindled, or unkind rivalry engendered. Alienations, animosities, heart-burnings or strife will not necessarily follow from intellectual wrestlings. There may be the most spirited rivalry, the warmest emulation, and yet the most magnanimous feeling may exist, that same nobility of soul which prompted the Lacedæmonian to exclaim, when he was apprized that a rival was preferred to him: *I rejoice that Sparta has a worthier son than I!* or which made Æschines reply, when the Rhodians applauded the speech of his great rival, as it was merely recited to them: *What would you have felt, if you had heard Demosthenes himself?* Instead of awakening unkind jealousy, excellence will secure deference, and often do we see the student, in the recitation room, by his clear and elegant translation of Æschylus or Demosthenes, or by his luminous, unambitious solution of an intricate proposition in mathematics, or by his beautiful composition and eloquent declamation, enchainning attention, and eliciting the silent but visible admiration of his classmates. The exhibition of talent is more likely to secure respect and homage than the contrary, and will incite others to put forth efforts in the same direction. Let young men be taught to provoke one another to good works. There is a mistaken opinion in the minds of many on this point, a degree of sensitiveness that is unwarranted. It is only the abuse of the thing that is to be condemned. Those who are so much opposed to the exercise of a laudable ambi-

tion in our schools, and would be glad to abolish all distinctions, are not the individuals whose breasts are most free from jealous feelings, whose own hearts are strangers to envy. We believe the interests of sound scholarship would be promoted, if prizes were established, to be awarded for eminence in the branches of study in the college course. Enthusiasm in any pursuit is always contagious. A spirit of emulation, if properly directed, would spread in an institution, and be productive of the most beneficial results. Scholarship would be awakened and fostered, the character of our colleges would be raised, and a new chapter commenced in their history. One interested in education and sound learning, could not render an institution greater service than by establishing a fund, the interest of which to be applied to the object proposed. Premiums should, however, be given for that which is good, absolutely deserving in itself, not for relative rank in a class, for the best one in a poor class might be a very indifferent scholar. They should also be awarded in money, which would relieve the necessities of worthy young men in indigent circumstances. The recipient, in the estimation of the community, would be regarded as worthy of all praise, and instead of feeling depressed on account of his poverty, he would be cheered in his course, encouraged by the reflection that the past was an earnest of his future success, and consoled by the thought that neither wealth nor extraction, nor any fictitious circumstances, but character is really valuable.

This leads us to make a remark upon the subject of *elemosynary education*, which, as it is at present managed, is very defective, and from which serious evil has resulted. At every institution there are those who are gratuitously sustained, either by the Church, the State, or by private munificence. This is right. Men of talent, in indigent circumstances, ought to be furnished with the means to acquire an education, and we should regard it as a privilege, as well as a duty, to contribute to the support of the meritorious. Some of the ablest men in our land have thus been educated, and qualified for the most important and prominent positions in the church and State. Every college should have a fund, the interest of which could be used for this purpose. But the greatest discretion should be exercised in the application of the funds. Aid should not be granted indiscriminately to men of limited income. The money should not be wasted on feeble intellect or incorrigible indolence. No drones should be fed in the hive. If in point of character and talents, the subject is suitable, assistance should be furnished, not as alms, but as his due. If

he is dull, sluggish, wayward and idle, the funds are thrown away upon him, he should not be aided, but rather recommended to engage in some other pursuit, to which he is better adapted. "It is quite notorious," says one whose attention has been directed particularly to this subject, "that many youth are supported by beneficiary funds at our colleges, whose talents give no promise that they will ever become useful and distinguished members of society. Mediocrity and indolence are maintained, as well as struggling talent and earnest endeavor. Instances are known, where one child out of a family, not remarkably well fitted for anything, the parents, at a loss what else to do, have resolved to make a scholar of him, the great inducement to this course being that his support and education would cost them nothing, for the whole expense is assumed by a generous public. It is difficult to see what return the public has for the money." We have often thought that the cause of education has sustained an obvious detriment, by retaining on funds, given for eleemosynary purposes, those who so unworthy, alike destitute of talent, and feeling no interest in intellectual efforts, altogether unfitted by inclination and habits to move in any intellectual sphere. The standard of education is necessarily degraded, and the spirit of genuine scholarship lowered.

Another evil which calls for correction is, *the manner in which examinations are conducted*. They should be dispensed with altogether, or if held, they should be made to mean something. As they are now conducted, they are frequently nothing else than solemn farces, imposing upon no one, not even upon the students themselves. Scarcely any one appears interested in them; those who ought to be present are absent, and such as do attend are too often engaged among themselves in irrelevant conversation, or pay very little attention to what is transpiring. We cannot see what object is attained, or what advantage gained by examinations, as they are now generally managed. They certainly do not furnish a criterion of the student's proficiency; one of moderate scholarship may happen to obtain an easy problem or a simple sentence, he succeeds; another of more attainment and greater industry, may fall upon something that is more difficult and abstruse, he fails; we form a very incorrect estimate of the literary standing of the two individuals. The same demand ought to be made upon every member of the class, the same work ought to be presented to every competitor. For this reason examinations conducted in writing are to be preferred to those that are merely oral. The same questions should be

given in writing to the whole class, and should be introduced for the first time, after they have entered the examination room. Let the examination be thorough, critical and protracted, the scrutiny careful, accurate and rigid. Let the trustees honor the occasion with their presence, and countenance the exercises by their undivided attention. Let them realize that their duty requires their attendance, or if they are so much engrossed with business that they cannot attend, they should resign an appointment, which their regular avocations disqualify them from properly discharging. This obligation is so seldom fulfilled by the trustees of our colleges, that you may say the duty is almost never performed. I believe it is President Wayland, who says that he has known the board to appoint a committee of examiners from their own number, and when this has been made an office of some emolument, he has found it to be discharged with punctuality, but never otherwise.

In this connexion we are disposed to find fault with the manner in which the Board of Trustees is usually constructed. We are not among the number of those, who regard this as a useless appendage to an institution, and could easily be dispensed with, but we think some improvements might, with advantage, be introduced. A college is a public institution, and should be held, in some way, amenable to the public for all its acts. It is sometimes the recipient of legislative appropriations and of private gifts. There must be guardians appointed, disinterested and responsible persons, to take care of the funds, to protect them from waste and perversion, to appoint instructors, to assign them their duties, to adjust points of differences that may exist among them, to see that they are faithful in the discharge of their obligations, and remove them if found incompetent, and to prescribe regulations for the government of the college; and unless they can become interested in the work, and are willing to devote themselves fully to the exercise of its duties, they should not assume the office. If they have no affection for the business, if they cannot find time for the labors, if they are incompetent for the duties, they should not be appointed to the trust, for they become only an encumbrance to the institution, and very much embarrass its operations. Only such should be clothed with this power, who are qualified for the service. They should be educated men, acquainted with the theory, as well as the practice of teaching, competent to attend the examinations, and to decide independently and intelligently questions, which must necessarily come up in the management of the affairs of the institution. No one should be elected to this office merely because

he is wealthy, or has an extensive family connexion, or is a member of some prominent party or influential church. Whilst it is desirable that a college should have friends, patronage should not be sought at the expense of some vital principle. A man, holding this office, should be beyond the reach of personal motives or collateral influences, unmoved by fear or favor, recognizing no party, either in religion or politics, he should be influenced in all his official acts, by a desire solely to advance the welfare of the college, to promote the highest interests of education. The board should be composed of few members. In large bodies responsibility is too much divided, and is not sufficiently felt. Small bodies are always more efficient. They despatch business with greater energy and promptness, and are invariably a safer depository, when an important trust is committed, and effectual action required. The board should not be appointed for life, but for a term of years. When office is permanent, the occupant is apt to become indifferent and remiss. Let a certain number retire every year, a sufficient number continuing in office, who may be acquainted with the details in the business of the college. The board, in our judgment, should not perpetuate itself. If it fill its own vacancies, the college is more likely to fall into the hands of a clique or clan, or a party, and for a long time mismanagement may prevail. We would prefer seeing the trustees elected by some body out of themselves, to whom they should be accountable for their acts, and be required at stated periods to give a report of their operations. As now constituted, the public are not made acquainted with their doings; they sit with closed doors, they present no report, and even the benefactors and patrons of the institution are kept in profound ignorance of their proceedings. Again, the trustees should exercise their own appropriate duties, and not encroach upon the powers of the faculty. Each body has its own sphere of operation, which is clearly defined, but in the history of some of the literary institutions of our country, serious evils have ensued from the interference of one with the rights of the other. The trustees should lay down general principles, and enact laws, but these laws must be executed by the faculty, and in the exercise of these duties, they must be left free and untrammelled. The former should arrange the scheme, but the details of the work should be left to the latter. To secure harmony of feeling and efficiency of action, the observance of this course is absolutely necessary.

We have now reached an exceedingly interesting point in our discussion; we refer to the course of studies pursued in

our literary institutions. We regard *the multiplication of subjects as a very serious defect in our collegiate system of education*. Too much is demanded; too much is attempted to be studied for the time given, and the result is, that the student has a little of every thing, and a knowledge of nothing. There is no time afforded for calm, deliberate reflection, for personal examination of the subject, for patient investigation. Thought is not nourished by natural supplies of knowledge. The course ought not to embrace every thing which the student will have occasion to learn. Many things important to learn, need not be taught in college, because they can be learned any where. Dr. Wayland tells us, that when, in conversation with English and Scottish instructors, he stated the amount and number of studies pursued in our American colleges, he received the uniform reply, *the thing is impossible; you cannot do the work in that time*. The charm of study is necessarily destroyed by heavy and unnatural pressure, critical and thorough scholarship must be sacrificed to that which is vague and superficial. It is to be recollected that the true object of the collegiate course is not so much to acquire knowledge, as to learn the method and habit of study. It is not so much to cram the mind, to put something into it, as to be able to draw something out of it; not what the intellect can hold, but what it can produce, that is primarily to be sought. The legitimate design of all education is, to provide the means of evolving and perfecting the different powers and capacities of man's nature, so as to permit him, in the language of Milton, "to perform justly, skillfully and magnanimously, all the offices, both public and private, of peace and of war." It is not the amount of knowledge imparted, but the amount of thought, that such knowledge calls into activity, by which the mind is exercised and developed. The acquisition of knowledge, important as it may be, is only secondary; the mind must pass through a vigorous and rigid discipline, must be taught to know how at will to employ all its energies to the best advantage, to control its power to such a degree, that at any given time it may accomplish a given amount of intellectual labor. The undisciplined mind moves by impulses. A mind that is disciplined, yields its powers to the extent of its capacity. What was it but Johnson's well trained mind, that enabled him to sit down and write a paper for the Rambler, and send it to the press, without even reading it over? Robert Hall's mind was so thoroughly disciplined, that it is said he could compose and carry a long discourse in his memory, every sentence of which

was perfect, and all without putting pen to paper. The collegiate course should aim to secure such a discipline, to produce a perfect symmetry and balance of character, to send forth strong men, thoroughly furnished for the duties of life.

But what is the plan? Does our present system afford the requisite mental discipline, develop all the mental faculties, and give to the mind the power of deep and continuous thought? Has the graduate a profound knowledge of any one of the subjects, over which he has passed? Has he acquired the ability to concentrate his mind upon a given topic, to grapple with it, to investigate it in all its relations? Has he not a mere smattering of the branches to which he has attended, a confused and misty conception of the studies, embraced in the course? When he has gone forth into the scenes of active life, does he not find it difficult to retain the knowledge which he so partially acquired, and impossible to use it? This is a lamentable state of things, but we can, without fear of contradiction, appeal to those who have paid any attention to the subject, for the correctness of our observations.

As we pass along, in this connexion we incidentally remark, that the multiplication of professors beyond a certain point, is rather a disadvantage than a gain to an institution, because, if the departments are too much extended, the attention of the student is distracted, and to a less degree individual responsibility is felt. Then is the temptation presented to increase the amount of labor, to tax the student beyond his strength and capacity, to lengthen the course by introducing into it one or more profitless studies. In the University of Edinburg, where there are two thousand students, it is said there are only seven instructors, whose exercises every candidate for a degree is required to attend. The disposition, so prevalent in our country, to extend the course of studies, without a corresponding extension of time for their prosecution, must be regarded with deep regret by all, who are interested in a high standard of scholarship. How much more salutary it would be to the interests of true learning, if our institutions, instead of teaching so many things, would teach a few things well! The secret of the German scholar's success is, that he is made thoroughly acquainted with every subject he studies, he masters the ground fully before he leaves it. He is not permitted to relinquish a book until he has an accurate understanding of its contents. His motto is, *nothing is so prolific as a little known well*. Hobbes used to say: "If I had read as many books as other persons, I should probably know as little;" and this philosopher is only one of many witnesses who, by precept and ex-

ample, teach us to study a little, and that little well. Such men calculate, not by the works they study, but the subjects they exhaust. The mind, in the reception of knowledge, must subject it to the action of its own retort and crucible, or it will never attain that vigor and compass of action, by which it readily grasps every subject, surmounts obstacles in its way, and makes them tributary to its own purposes. Truth must undergo a process which has been compared to the change produced by food introduced into the digestive apparatus. Count Rumford, it is said, once proposed to the elector of Bavaria a contrivance for feeding his soldiers, at a much cheaper rate than he had been accustomed to pay. His plan was simply this: to require them to masticate their food thoroughly; a small quantity thus eaten, would furnish more nutriment than a meal hastily devoured. We are not told, whether Rumford's suggestion was adopted, but we are certain that a few subjects well digested, will prove more nutritious to the mind, than many superficially studied. In the simple and forcible language of Seneca: *Distrahit animum librorum multitudo: fastidientis stomachi multa degustare quæ ubi varia sunt et diversa, inquinant, non alunt.* Deglutition is not sufficient; assimilation must take place. One steady, finished exercise of the mind, one intelligent tracing and comprehension of a thought, one voluntary act of intelligence is worth more than ten thousand half-formed conceptions or confused efforts. One fact, one principle in science or language, fully comprehended, thoroughly mastered, will strengthen and nourish the mental powers more than a hundred facts or principles superficially acquired. The student needs time, prolonged time. Toil is required, patient toil, indefatigable labor. The strong fibre of the mind does not grow rapidly and luxuriantly, but slowly and gradually, just like the fibre of the live-oak in the forest. Knowledge cannot be poured into the mind as water into casks, as the Sophists taught, without any reference to capacity. Why should we be so desirous of filling the magazine, whilst it is preparing for use, when it is likely to be filled for us soon enough? It has been correctly remarked, that the real way to gain time in education, is to lose it, to give it up to the natural development of the faculties, to prepare the materials, and lay deep the foundation, rather than be in so much haste to rear the edifice. The time spent by the mind in unfolding itself is not lost. Give to the student memory, attention, judgment, taste, and no matter what his future pursuit may be, his proficiency will be more rapid, and his success more certain, than

if there is an accumulation of ill-digested knowledge, which he may never be able to bring to any profitable result.

It is a great mistake to seek a college, or to suppose that it possesses peculiar advantages, because it possesses wealth, and to esteem it a mark of distinction, a badge of superiority, to hold a parchment with a blue ribbon from a rich college. Poverty is often a recommendation. An institution in which there are only four or five professors, whose whole time is faithfully devoted to the work of instruction, and whose affections and energies are entirely given to their classes, will be likely to confer a better education than one that is considered more highly favored. If the labor is well divided, a small corps of instructors will teach all that young men can well learn, during the four years' course. After this, every one you add becomes a questionable benefit, and, perhaps, renders the labors of the others less valuable and efficient.

The inquiry may here be made, what studies then should constitute the basis of a collegiate education, what branches of knowledge are best fitted to accomplish the object you propose? We reply, the study of the classics and mathematics should be made a fundamental element in all our systems of instruction. Other subjects may be introduced, but they should occupy a subordinate rank. This system is preferable to the variety and complication of intellectual exercises, so fashionable in modern days. The country has gained nothing in thorough training and ripe scholarship by the recent innovations upon our collegiate system. With all the improvements of the present day, and the enlarged plans of collegiate education, and the additional subjects taught, we do not make the scholars that were produced during the colonial period of our history. The present age would scarcely deserve the compliment paid by Pitt to our revolutionary sires, when he said that nothing in Thucydides was to be compared to our revolutionary papers. *There were, however, giants in those days!* But the acuteness, the sagacity, the learning, then so common among those who made any pretensions to a liberal education, must be ascribed to the early mental discipline which they enjoyed. Although not wishing to be classed among Horace's grumblers, *laudatores temporis acti*, we do think that our country has, in this respect, deteriorated. Formerly men were better educated. Fewer subjects for study were introduced, the programme was less extensive, but opportunities of thorough research were greater. The ancient languages and mathematical science were made most prominent; they were regarded of primary importance, of paramount value. If the

object of the collegiate course be such as has been suggested, what studies could be attended to with greater profit than the classics and mathematics? "No education," says Dr. Whewell, "can be considered as liberal, which does not cultivate both the faculty of reason and the faculty of language; one of which is cultivated by the study of the mathematics, and the other by the study of the classics. To allow the student to omit one of these, is to leave him half educated. If the person cannot receive such culture, he remains in the one case irrational, in the other illiterate."

First, in reference to the ancient classics we remark, that wherever they have been studied with long and severe effort, there have always been produced profound and polished scholars, and every attempt, therefore, to send them into exile, is nothing else than an assault upon the strong citadel of education. The patient and systematic study of the Latin and Greek, should be made the ground work of all intellectual training. We admonish those, who aspire to the distinction of a liberal education, in the language addressed by Horace to his cotemporaries:

*Vos exemplaria Græcæ  
Nocturna versate manu, versate diurna.*

Experience has produced the general conviction of their utility. They have stood the test of centuries, have descended to us with increasing lustre; they have challenged the admiration of mankind, and pleased the greatest number of cultivated minds. In all countries, in which learning has been cultivated, under every form of government, the ancient classics have been identified with every system of liberal education; wherever literature has acquired any rank, these studies have acquired an important position in the course. They are adapted to develop and strengthen the native faculties of the mind, to prepare them for effective exertion, in all the varied exigences that may require their action, to inure the student to overcome intellectual difficulties, to produce a habit of vigorous application, discriminating thought, a taste for that which is elevated, chaste and simple; they are connected etymologically with all the languages of modern Europe, and with none more than our own; a perfect knowledge of universal grammar cannot be acquired, except through this medium. As mere inventions, specimens of superior mechanism, they ought to be studied, for they approach nearer than any other to what the human mind, when thoroughly disciplined and cultivated, approves; they are models still of eloquent and

beautiful expression, mines of profound thought and deep searching wisdom, fountains of poetry and philosophy, which modern effort has never surpassed, seldom equalled, and repositories of history, the most instructive the world has received. They embalm a literature as perfect as human lips ever uttered, as exquisite as mortal pens ever produced. "When time shall have crowned the brow of the old man Homer with the fadeless garland of immortality, will ignorance or neglect ever make his songs any thing else than inimitably beautiful? Will it ever be true, that thought is not expressed by Horace with terseness, by Virgil with beauty, by Cicero with a fulness that amazes the reader? When, during the period of the dark ages, the light of revelation was faint and dim, the classics radiated a light, pale indeed, but pure and steady, and it was all that kept the earth from being wrapped in the night of Egypt." Lord Chatham, who was so thoroughly versed in all the niceties of construction, and the peculiarities of idiom, attributed his very selection of words to the practice of his father, in requiring him every day, after reading over to himself some passage of the classics, to translate it aloud and continuously in English prose. Robert Hall devoted several hours every day, during the most active part of his ministry, to the careful study of the ancient languages. The mind of Edmund Burke was most deeply imbued with classical lore, and the influence is perceived on every page he has written. Curran, it is said, amid the distractions of business and the cares of office, always returned with fresh delight to the study of the classics. The long list of illustrious names, so conspicuous in English literature, around whose brow the wreath of immortality has been entwined, were trained under the influence of these studies, and have left their unequivocal and decided testimony in favor of their pursuit. Bacon, Milton, Locke, Addison, Jeremy Taylor, Leighton, Southey, Coleridge, Akenside, Dryden, Pope, Butler, Johnson, Chalmers were all accomplished classical scholars. Luther, Melancthon, Erasmus, Calvin, Zwingli, Wesley, and the most distinguished scholars of all countries, have been the zealous advocates of the study of the classics. There is scarcely an author, who has left an impression upon the age in which he lived, who does not afford an illustration of the truth presented. Macaulay, Brougham, Humboldt, and the leading minds of the present day, were all trained under the same influence, and were, in early life, distinguished for their classical attainments. In our own land, of the immortal band who signed the Declaration of independence, only ten did not, in their youth,

possess the advantages of an academic education. The minds of almost all the great men of our country, who have grown up to intellectual stature, were invigorated and disciplined by familiarity with the classics. The Mathers, Edwards, Dwight, Kunze, Hamilton, Jay, Madison, Story, Adams, Channing, Webster, Everett, Robinson, Stuart, Marsh, Calhoun, Sergeant, Binney have drunk at the same fount; all sat at the feet of these great masters of ancient wisdom, and appreciated their instructions. To such men, whose influence upon our literature has been so great, are we to look to discover the force which the study of the Latin and Greek exercises. Who can read their productions without being convinced of the weapons, which they constantly derived from their acquaintance with the imperishable authors of Greece and Rome? There is no station in life which classical learning does not adorn, to which it does not add grace and strength. There is no mind that can come in contact with these studies, without being refreshed. *Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium præbent; delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur.* If such be the influence of these classic compositions of Greece and Rome, upon intellectual discipline and enjoyment, should we not resist every ruthless endeavor to tear them from our collegiate system of instruction? May we not be permitted to exclaim, with regard to every such Vandal attempt, in the language of indignation:

*Procul, O! procul, este profani!*

And if those, who profess to have discovered that these treasures of antiquity are little else than rubbish, allege that there are examples of eminent men, by whom a classical education was not enjoyed, we say in reply, that they were men of strong original genius, and that it only proves that talents may sometimes force their way through powerful obstacles, in spite of neglect in early life, or any other adverse circumstances; and that these same individuals, with their extraordinary mental endowments, would only have become the more distinguished if they had been favored with the advantages to be derived from the study of the classics. Franklin, Sherman, Rittenhouse, and kindred minds, are often named by those who have not the title of their genius or taste, in proof of what can be accomplished independently of classical training! Just as if men of their gigantic intellect would not have increased their intellectual strength, and risen still higher in the scale of elevation, if they had enjoyed, in their earlier life, the influence

of this discipline. Cecil, in his later years, it is said, gathered together all his classical books and burned them, but if he had done this in his youth, it is probable we should never have heard of Cecil. Grimke, and others, who have labored to exclude the ancient languages from our collegiate system, have actually demonstrated the value of such acquisitions, by the eloquence and taste which they have brought to the ignoble work of disparaging them.

Secondly, we take the same ground with regard to the mathematics. We do not sympathize with those who have raised a crusade against their study. No education is liberal, which does not embrace the science of mathematics. By the consent of the ablest men, engaged in the business of instruction, this study accustoms the mind to patient attention and accurate reasoning, fits it for severe and continuous thought, sharpens the intellect, induces a habit most favorable to the discovery of truth and the detection of error, and forms a most excellent preparation for professional study. The mind acquires, in this way, concentration and steadiness, a keenness and a habit of precision, so essential to intellectual success. A mind, better disciplined than our gifted Hamilton, we seldom find; yet it was his practice, till the end of his life, to review Euclid once a month. The mathematics, if studied at all, must be studied with the mental powers wide awake, and the attention must be closely fixed upon a single point, the faculty of abstraction must be active, and the process by which truth is evolved from truth, must be actually performed. All the details of conic sections, spherical trigonometry, differential calculus, etc., may be forgotten, but the invigorating effect of their study will never be lost. The mathematics too, lie at the foundation of the natural and most of the practical sciences; they furnish valuable aid in the illustration of their principles, and in their application to the purposes of life, and in most of our reasonings on other subjects, they exert an important influence.

But an eclectic system has been proposed, and its adoption urged with considerable plausibility, which gives the student the privilege of selecting some studies in the course, and rejecting others. But we have always regarded this plan as a Utopian scheme and, without any hesitation, express our unqualified disapprobation of its claims to public favor. It should receive no encouragement from those who are interested in the diffusion of liberal knowledge. Young men and parents are frequently incompetent to decide what course ought rather to be pursued, and in most instances, some capricious

fancy would influence the decision. If it be said that it is best for the student to direct his attention to such studies as will have a bearing upon the pursuits of his subsequent life, we answer that comparatively few have any idea, perhaps, until the termination of their course, what may be the choice of their profession. It is the most judicious plan for the individual not to be too much in a hurry, but to postpone his decision until he has completed his course, and has ascertained to what his talents and tastes are best adapted. The subjects to be taught ought to be decided by those, who from experience, have learned their value, and from observation have ascertained their practical application to the offices of life. But the student cannot, with understanding, make his selection, before he knows the nature of the studies from his own investigation. The subjects that are really the most important, which embrace the most essential parts of a complete education, are not likely to enlist his preference or engage his attention. Perhaps the very study which may be most necessary to him in after life, he is disposed to disregard, whilst the least onerous and most fascinating, may secure his suffrage. In almost every institution, in which the voluntary system has been attempted, it has proved a signal failure.

The course, which is here suggested, is well calculated for mental discipline, designed to give the proper balance and just proportions to all the powers, to employ all the necessary appliances, and to familiarize the mind with the leading principles, and the great object of human knowledge and investigation. *Sic itur ad astra*. In all that we have said in the discussion of this topic, we do not desire to undervalue other departments of study, or to cast into the shade other subjects that may be investigated by the student with profit. Let them, however, have their appropriate place, and not supersede those studies, which must lie at the foundation, and which are the most effective instruments for mental discipline. Especially during the earlier years of the course, the attention must not be diverted from a rigorous application to those studies which we regard as too valuable to be omitted.

Much has been said upon the subject of college discipline, and to those who are interested in our collegiate system of education, it is a question of importance. Perhaps in the administration of a literary institution, the most difficult problem is its discipline, requiring great skill, and involving incessant vigilance. There was occasion for the deep solicitude manifested by President Dwight on this subject. When in his last hours he was asked, if he had any directions to give respecting

the college, his reply was that he desired its discipline might be preserved. No institution can be successfully managed without the maintenance of proper discipline. There must be perfect subordination to authority, the law must be supreme, or the influence of our colleges will be most disastrous. There is, perhaps, greater need to insist upon this point, because the tendency of personal liberty to the subversion of laws is, with us, the epidemic of the day. This unsubdued spirit of republican independence, this rebellious contempt of law, is every where apparent, and our own country is already reaping its baneful fruits. The government of the college should resemble that of the family. It should be not merely one of restraint and terror, but of mild and parental influence, maintaining its authority, not by commands and threats, but by that winning and persuasive kindness, which touches the heart and moves the springs of voluntary action more powerfully than statutes or penalties. These agencies, however, in the administration of a college, should not supplant all punishment. In college, as well as political communities, there are perverse members, refractory characters, rebellious spirits, who can be restrained only by the severe penalties of the law. A government then, which admits of no punishment, is most defective, but, on the other hand, if punishments are frequent, it indicates a bad state of things, an absence of those moral influences, upon which the prevention of crime so much depends. A government should be administered in such a way, that its power may not be unnecessarily felt by its subjects, so as to attract as little observation as possible, except by its successful results. All discipline proceeding from the love of power, must be carefully avoided. There must be no magisterial airs assumed, no ostentatious display of authority, no unnecessary contests with the governed, no improper interference with the feelings of the pupil, no unauthorized encroachments upon his undisputed rights. The government should be so simple that a child may understand it, and yet so comprehensive as to include every legitimate regulation. There should be no cumbrous, useless rules, to be violated with impunity, and to impair the sense of obligation in reference to those, which are essential to be observed. There is a great deal of truth and good sense in the advice that Don Quixote gave Sancho: "Do not put out too many new orders, or if thou dost put out any, see that they are wholesome and good, and that they be strictly observed, for laws, not well observed, are no better than if they were not made, and only show that the prince, who had the wisdom and authority to make them, had not the resolu-

tion to see them executed ; and laws that only threaten, and are not kept, become like the log that was given to the frogs to be their king, which they feared at first, but at last scorned and trampled upon." Let there be no regulation or restraint, which is not required to subserve some important object, and when it becomes necessary to enforce any regulation, which is thus subservient, it should be regarded as treason to the cause of education not to do it at any sacrifice. If for this purpose it should be found necessary to dismiss one-half or the whole of a class, swerved by no sinister purpose, it must, without any hesitation, be done. With the rebel there must be no compromise, no concession, no truce. If a student be indolent, worthless or vicious, remove him at once. The process of extermination is sometimes necessary. Incurrible offenders, however painful it may be, must sometimes be cut off. The knife must be applied to the diseased limb, or the gangrene will extend, its malignancy increase, and fatal consequences ensue.

In our literary institutions, for efficient government, it is important that a correct public sentiment should prevail. The faculty should endeavor to diffuse among the students proper opinions with regard to the object of all government, to produce the conviction in the minds of the young men, that they are just as much interested in the preservation of good order as their teachers ; that the faculty are under as great obligations to enforce the observance of the statutes, as the students are to keep them ; that the rules were enacted to promote the highest welfare of the governed. If the pupil can only be made to feel the nature of the relation he sustains to the institution, if a high toned public sentiment prevail, how much evil may be prevented, how much good secured !

*Quid leges sine moribus  
Vanæ proficiunt.*

How often a young man enters college laboring under the mistaken impression, that the faculty are his adversaries rather than his friends ; that they are opposite parties, with opposing interests ; that there is a game playing, in which each party is striving for the mastery ! So long as this feeling has the ascendancy, it were better for him and the institution that he were away. If such a state of things must necessarily exist in our colleges, they ought not to be sustained. Let the professor expend much anxious thought on the discipline of the institution, let his best efforts be given to the advancement of the student's highest interest. Let him teach those under his care, that restraints are easily borne, and labor readily perform-

ed, when a noble end is in view, and a generous heart is directed by correct principle. Let him make the effort to produce cheerful study, kind feeling, lofty purposes and pure morals. Let him understand the motives and appliances, by which the young are to be aroused to the most vigorous and harmonious action of all their powers, let him become acquainted with his dangers, and learn how to modify those influences, which external circumstances exercise over the mind. At this critical period of life, when separated from parental care, and exposed to untried temptation, when they so much need the chart and compass of paternal guidance, let their instructors hold with them something more than that cold, distant, reserved official intercourse, so common in many of our colleges; let them encourage an unrestrained, cordial approach, pleasant familiarity, a confidential intercourse, supplying in some degree, in their hearts, the kind position of a parent; let their expressions and actions evince that they are really their friends, deeply interested in their good, temporal and spiritual, that they are ready to aid their efforts, that they are willing to devote themselves to their personal comfort, to their intellectual and moral progress, to their advancement in virtue and piety.

This leads us to remark that *there is not always sufficient care taken in the selection of instructors*. We know of no office more important in its influence, than that of an instructor of the young. Talent of the first order should be enlisted, and the most gifted minds in the community ought to be encouraged to enter the profession, to become the guardians and guides of those, who are so soon to wield so potent an influence upon the Church and the State. Our own Luther put a very high value upon the office, and frequently referred to the incalculable amount of good, one occupying the position was capable of exerting. "Is there upon earth," to use the language of Goldsmith, "a gem so precious as the human soul?" The teacher leaves an impression upon his pupil, which time can never efface. He carries the stamp received at college, through his whole subsequent life. His character takes form and hue from precept as well as from example, and heart responds to heart, as face to face in a glass.

*Quo semel est imbuta recens, servabit odorem  
Testa diu.*

The highest qualifications are necessary for the faithful performance of the office, and none but the truly good ought to be invited to seek it. Duties are involved most important in their relations, and formidable in their responsibilities. Zeal is required, tempered with discretion, firmness united with

moderation, a resolute spirit blended with mildness, and a heart susceptible of kind influences, judgment ripened by reflection, charity in examining motives, the power of inspiring young men with a love of excellence, and a proper appreciation of the value of character. There must not only be scholarship, and an aptitude to communicate knowledge, but the instructor ought to be able to give impulse to the mind of his pupils, to induce them to put forth effort. He should love his work, and give to it a patient, disinterested devotion; he should possess the power of enkindling enthusiasm for study, such as belonged to the late professor Stuart, which may act by sympathy on the mind, with which it comes in contact, and cause the subject of investigation to assume an absorbing interest. When a professor has advanced so far beyond his class, or has become so well acquainted with the subjects of his department, that he finds all preparation for the recitation room unnecessary, and feels no interest in the studies, however well he may know them, and however clearly he may state them, he is not what a teacher ought to be. Instructors must be learners, and they cease to impart when they cease to acquire. How beautiful and appropriate is the language of President Hopkins on this subject: "He who carries the torch light into the recesses of science, must not be a mere hired conductor, who is to bow in one company, and bow out another, and show what is to be seen with heartless indifference, but he must have an ever living fountain of emotion, that will flow afresh as he contemplates anew the works of God, and the great principles of truth and duty. Till the kindly affections are enlisted, all else is comparatively unavailing, till the heart is engaged in the service, it moves with heavy step, study is oppressive, and discipline is vexatious. The page is languidly turned, its contents make a feeble impression, and nothing but continued repetition fastens the lifeless doctrine upon the memory. But let some strong and kindling passion engage in the work, and a light like that of the prophetic vision seems to flash from every character. The attention is aroused, the mental faculties penetrate all difficulty and obscurity, and the memory clings with hooks and steel to the most complicated and most repulsive details." We think that the professor's whole time should be given to the work, for which his services are employed; no extraneous pursuits should claim his attention, no foreign occupation engage his efforts. His best energies should not be given to the composition of works for the press, whilst his appropriate duties are neglected, or regarded as secondary. His literary contributions may be valuable, and his researches may extend the limits of science, but his labors as a professor will be impaired, his collegiate duties must necessarily suffer.

It would be much better for him to resign his professorship, and devote all his time to the business of authorship. If a man has two objects before his mind at the same time, he must attend to one or the other imperfectly. His remuneration should not be precarious. He should receive a sufficient compensation for his services, so that his mind may not be distracted by pecuniary embarrassments, so that the temptation may not be presented, to pursue some other business, from the profits of which he may meet his necessary expenses. Let the instructors of our youth be thoroughly imbued with the spirit of christianity, men fearing God and avoiding evil, whose whole life is a commentary on the truth and power of the gospel, men regulated in all their actions by christian principle, and fully consecrated to the fulfilment of christian duties. Such men, regarding the youth committed to their care as immortal beings, and aware of the influences which they are exercising upon their susceptible minds, cannot fail in doing them good, and the knowledge imparted will introduce them to that which is pure and true, and lovely and of good report, and predispose them for its adoption.

We remark, in conclusion, although the thought is implicated in what has already been said, that a *decidedly religious influence ought to pervade our literary institutions*. We do not mean that a mere formal attention should be given to the subject. Provision may be made for morning and evening worship and services on the Lord's day, and yet there may be an entire absence of the spirit of religion. Life should be infused into these duties; they should be raised above the paralyzing influence of routine and habit. The young men should be made to feel continually that there is a reality in christianity, on which depends their eternal welfare, that every pursuit is to be subordinated to this great object of life. The most faithful efforts should be put forth for their recovery from sin and their return to God. Their minds should be imbued with sound principles, with just, noble and generous sentiments. Those great and controlling truths of revelation, which influence the happiness and shape the character of men for time and eternity, should be engraven on the heart. A familiar acquaintance with the scriptures, and a thorough knowledge of the christian system, together with the cultivation of the moral affections, should be regarded as an important part of a liberal education. If the intellect is educated at the expense of the moral culture, our youth, when they go forth into the world, will be prepared to spread a moral pestilence, wherever their literary superiority gives them a com-

manding influence. Truth will either rejoice in their agency, or weep over the wrongs they inflict on her cause. A moral atmosphere will be created by their influence, that will either strengthen and extend the prevalence of virtue, or sustain and perpetuate the dominion of evil. Knowledge is power, but it is potent for evil as well as for good, and unless sanctified, is likely to prove a curse rather than a blessing, an occasion of sorrow to the individual as well as the community. Mere intellectual culture is not to be desired. The highest intellectual refinement, unaided by true religion, is utterly incompetent to preserve man from the lowest degradation. It furnishes no security either for liberty or happiness. Misguided, it has often proved a terrible weapon for ill, and assumed an inclination for the most debasing pursuits. Mere knowledge, however much it may be praised, is worse than ignorance if this be all; if divorced from virtue, it will make a man more of a demon than a God. The educated rogue is but the more dangerous man. If you cultivate the head and neglect the heart, you make men more to be dreaded, by increasing their ability to do mischief. You only sow dragon's teeth, and armed men will spring up to desolate and destroy. It is really mournful to think that the highest powers of the human mind are so often called into the most active exercise in our world, only to augment human misery, and to extend the reign of sin. Intellectual knowledge, without the light of revelation, is like that tree of the forest, which sheds forth in Spring a beauteous flower, but whose redolence is poison, whose taste is death; it can only be compared to Milton's Pandemonium :

A dreary plain, forlorn and wild,  
The seat of desolation, void of light  
Save what the glimmering of its lurid flames  
Casts pale and dreadful.

Science is best studied by the lamp of inspiration, and philosophy promotes her true dignity by cultivating a sympathy with the oracles of truth. The investigations of science, the deductions of philosophy, the light of history, should all be made tributary to christianity; they should be linked with God, to illustrate his wisdom, power and goodness. It should be an object most dear to the hearts of those who preside over our colleges, that the mind educated may be sanctified, that it may catch its inspirations from the word of God, and be guided by its life-giving precepts; that the youth gathered under their influence may be trained for heaven and the blissful rewards of immortality, that in the morning of life they may gird on the whole armor of God, and consecrate their youthful hearts

to the service of their Maker. Whilst they are taught to examine the mysteries of science, they should also be led to study the wonders of redeeming grace, whilst they slake their thirst from the fountain of nature, they should also drink from the river of life; they should learn to climb the hill of Calvary, as well as the heights of Parnassus, and though they tarry long at the waters of Castalia, they should drink deep of

"Siloa's brook that flows  
Fast by the oracles of God."

Let them be taught continually to sit at the feet of that meek and lowly Teacher, whose gospel has revealed the only true path to glory, honor and immortality.

But we have trespassed long upon the attention of our reader, and we must bring our desultory thoughts, which have reached an unreasonable length, to a close. We neither claim originality for any views we have offered, nor imagine that similar thoughts have not been suggested to others who have examined the question. We know too, that it is easier to find faults than to correct them, to point out evils than to remove them. Our only object in discussing the subject, has been to direct attention to defects that we supposed existed in our collegiate system of education, and in the hope that some abler pen would look into the subject:

*Si quid novisti rectius istis,  
Candidus imperti; si non, his utere mecum.*

In our strictures we have been influenced by a desire to do good, to advance sound scholarship and true piety in the literary institutions of our land. The evils which we have enumerated, we know do not exist in all our colleges. There are many honorable exceptions to some of the defects, to which we have alluded:

*Apparent nantes rari in gurgite vasto.*

Yet, perhaps there is no one that can, in every respect, claim an exemption from all censure. All perhaps, will admit that some improvements are desirable, that some evils, which are incident to our colleges, as at present constituted, ought to be corrected. It is our serious conviction, after a careful review of the whole subject, that a great advantage would be conferred upon our collegiate system of instruction, if the number of our institutions were reduced, the standard of admission and graduation raised, if literary honors were less liberally bestowed, if competition among our colleges were directed rather to scholarship than numbers, if there were fewer concessions to

the utilitarian spirit of the age, if less money were expended upon the external appurtenances of the institution, if the examinations were more thorough, and made to mean something, if premiums were established, as stimulants to diligence in study, if the evils growing out of beneficiary education were corrected, if the board of trustees were made amenable in some way to the public for their acts, if the instruction were made more thorough, fewer subjects taught, and these well, if the government were more parental and efficient, if greater discrimination were exercised in the selection of instructors, and only such appointed as would devote all their powers to the work, and if the religious element were brought to bear more decidedly upon all the exercises, then might we expect our colleges more fully to answer the object for which they were established, to subserve the end of their organization. A new era would be marked in their history, a power would be exerted, which, with the Divine blessing, would give additional energy and increased utility to their operations.

A solemn responsibility rests upon our American colleges. They are charged with momentous interests. To them an important trust has been committed. They hold a precious casket, which contains a spirit that is to arise, to extend its influence to all nations, to bless and regenerate mankind. They will leave a permanent impression upon this land and all lands! Who can calculate how much will be accomplished through their instrumentality? Who can estimate their influence, if properly conducted, for good—the salutary, conservative and saving influences they will exert, under the smiles of Providence, upon the present and succeeding ages? May those, to whose guardian care their precious interests have been committed, prove faithful to their trust! May they feel that the country, the church and the world, expect them to do their duty! May all our American colleges fulfil the fond hopes, and realize the highest visions of their most sanguine friends; may they be enshrined in the affections of our citizens, and may the great and good ever turn towards them with an approving eye, a grateful feeling! May every page of their history furnish some evidence of God's favoring Providence, and may they rear to our country a lasting monument:

*Ære perennius,*

*Regalique situ pyramidum altius.*

May they diffuse their benignant influences throughout all the world, and from these fountains may healthful streams ever flow, to make glad the city of our God!

## ARTICLE II.

GROUNDS OF DIFFICULTY AND SUCCESS IN THE STUDY OF  
THEOLOGY—INTRODUCTORY LECTURE.

By Rev. L. Eichelberger, Prof. of Theology in the Lutheran Theological Seminary, Lexington, S. C.

YOUNG GENTLEMEN, students and members of the Theological Seminary—In entering upon the duties that will devolve upon me, as Professor of Theology in this Seminary, I am not unmindful of the important and sacred trust committed to my care, and the great responsibility it imposes. Without wisdom from on high to guide, and the grace of God to sustain me in its faithful performance, I should shudder to undertake it, for who of himself, is sufficient for these things?

The sacred trust, here referred to, involves in it the common interest of both professor and student, and all the present and remote consequences to the church and kingdom of Christ, that may grow out of it. It is not true, therefore, as is sometimes assumed, that in the relation of professor and student, interests are involved adverse to each other, and in many respects antagonistic. They are, from necessity, the same, and in all respects identical. They must be so from its very nature, and the objects it seeks to accomplish.

It is true, this relation is not always understood and rightly appreciated. This, however, is but a contingency, and not a necessary consequence of the relation itself. The student's aim is the qualification of himself for the highest measure of usefulness in that department of life to which, hereafter, he may be called. The professor's aim is also to accomplish the same object in the student, in such a way as shall prove most successful, and to render, directly and indirectly, all the aid he can in effecting it. Their objects, therefore, being one and the same, their interests must be identical, and can in no respects, conflict with each other. If this is so in the case of students and their teachers generally, how much more so in the case before us, where the student's aim is the highest measure of usefulness possible in the church, and the professor's object is his qualification for it. This, it is presumed, my dear young brethren, is the grand and only object of your pursuit, as students of theology. To aid you in it, and bring to your assistance all the advantages it is the design of this institution to

furnish you, advantages I trust not inferior, in their essential requisites, to those of similar institutions elsewhere, will be, I hope, my constant aim. How far we shall succeed, time must reveal. This much I can promise you, that if jointly faithful to the trust committed to our care, we need not despair as to the result. The course of studies, so judiciously prescribed by the board, if strictly adhered to and faithfully carried out, with the divine blessing, must and will accomplish the ends for which they were designed. Should it happen, as it doubtless sometimes will, in accomplishing these ends and in the studies thereto necessary to be pursued, that I should differ from you as to what was either essential or expedient, you will feel, I trust, that nothing but a rigid sense of duty has constrained me to do so, and cheerfully acquiesce in whatever such sense of duty and obligation may require. In all things tending to promote the object of your pursuit, as students of theology, as well as all your interests personally, I am sure you will always have my kindest sympathies and regard.

That difficulties should attend the pathway of the student, especially the student of theology, is necessarily to be expected. Study, in all the various stages of the mind's progress, is laborious, and that labor is increased in proportion to the difficulty of the task to be performed. When the road is easy and without obstruction, the traveler journeys on without serious fatigue. When it is rugged, and its ascent difficult, he soon is made painfully sensible of the change. So it is in pursuing the steep of science. When the pathway is plain and simple, the student journeys on without let or hindrance. But as his way is generally a rough and thorny one, and mountain steeps are to be encountered, he soon realizes that all his strength is required to overcome it. His task he finds to be an arduous one, and labor and patience equally necessary to perform it. As this is true in every department of mental pursuit, and the student cannot escape it, and true also in proportion to the difficulties that are inherent in the subjects of study themselves, how true must not it be in reference to those which constitute the course of instruction prescribed for the student of theology? To the consideration of some of the difficulties peculiar, therefore, to that department of study in which, as such you are now engaged, as well also, as some of the grounds of encouragement and success that may attend them, I shall now, as appropriate to the present occasion, invite the attention of the class. Among the difficulties here referred to, and not the least prominent, may be mentioned,

1. *The feeling of marked impatience under which the study of theology is pursued.* This, though not always, is too often true of the student of theology, and, to say the least of it, is a serious barrier to his progress and success. It arises, of course, from a laudable desire to be engaged in doing good, and the fear possibly that his time for active usefulness in the ministry, to which he is so anxiously looking forward, is unnecessarily abridged by devoting so large a portion of it to what he is told is a needful and indispensable qualification for the work. This, in his present stage of preparation, he is not always able to appreciate, and acting under that wholesome regimen of the church which requires it, feelings of impatience insensibly disturb the mental repose so essential to success, and that otherwise might be realized.

Under the somber reflections that occupy the student's mind in the case before us, he forgets that two distinct and different stages of instruction are necessary and included in the course of preparation for the work before him; the one wholly literary, classical and scientific, the other the study of theology itself, together with all the collateral branches included in it. The first is requisite, not only in the student's preparation for the ministry, but for every other department of professional life in which he may engage. In law, medicine, and other learned professions, such literary training is indispensable to success. If requisite in these, how much more indispensable in the case of the christian minister, where every stage of preparation for it, and all his duties subsequently, constantly demand the highest order of mental energy. Other departments of life act upon and investigate the laws and properties of matter, the minister the laws and properties of mind; the former deals with the material universe, the latter with that which is spiritual and eternal. If the former requires that its students should not be ignorant men, and the want of education disqualifies them for a department of professional life that is but temporal in its relations and consequences, how much more unreasonable to suppose that its benefits may be dispensed with, where interests and results infinitely more momentous are concerned.

How far the student's literary and scientific course should be extended, when designed to be the groundwork of his study for the ministry, it cannot be difficult to determine. Upon the principles above stated, it should be equal at least to that required in the professional pursuits referred to, and if possible, should be superior. This would seem to be a necessary consequence, based upon its superior importance. When exceptions are made to the standard here designated, they should be

regarded strictly as exceptions, and be determined by the circumstances that specially govern them.

After the course of education here designated, which is purely literary and scientific, time is still required for the study of theology and all its collateral branches. Many of these are abstruse and difficult, and moreover, cannot all be pursued at once. The student can only progress in them step by step, and must first master those in his course, that are necessary to enable him to contend with others more difficult and formidable. This is indispensable to his ultimate success, and though it may seem discouraging to the student at first, it tends in the end to advance his progress. No wonder, therefore, that sometimes his resolution fails him, and from the tedious nature of the task before him, if he does not give up to despair altogether, he realizes a feeling of impatience that sadly distresses him, and if not subdued and controlled, must finally prove among the most serious obstacles to his success. Against its influence, therefore, we would urge you, my young brethren, as you proceed in your studies for the ministry, to watch most carefully, and however long and tedious may be the road before you, do not let it get dominion over you.

2. A second, and not less prominent ground of difficulty than the former, is *the undue estimate in which the study of theology itself, or at least its kindred branches, is too frequently regarded.* The wrong estimate thus put upon the studies in which he is engaged, by the student of theology, is not only a serious error in itself, but operates as a sad draw-back upon his diligence and application in the successful prosecution of them. Whether the studies in question be of great moment or not, which is not now the question, certain it is that without due and diligent application in their prosecution, he will make but little progress in them. However gifted in other respects, he cannot here, by any process of intuition, gain a knowledge of them. Much less can he get it by the aid of inspiration, for, as far at least as the student in his preparation for the ministry is concerned, the days of inspiration have gone by. He can only obtain it as the result of diligent and laborious application, continued throughout his whole course of study, and if he fails to do this, whatever may be his own estimate of its importance, he will hardly be regarded by the church, which must judge in the case, as qualified at all for the work before him.

The question here is not what the student thinks, but what the church judges to be the teachings of God's word upon the subject. In this, as in other things, it must necessarily be our

rule of faith and practice. For a true estimate, therefore, of ministerial duty and the responsibilities it involves, not less in relation to the minister personally, than to those to be instructed by him, we must go necessarily to the word of God itself. When this is done, we soon discover that God has invested divine truth, and our right appreciation of it, with an importance that involves not only the present good of man, but his destiny for eternity. His salvation is, in fact, suspended on it. Of all subjects of study it is, consequently, the most momentous, and compared with all others, in its moral aspects and relations, it rises infinitely above them. Indeed no comparison can be instituted, for how can eternity be measured by time, or that which is boundless by the space it circumscribes. How fatal the error, therefore, of mistaking its importance, and of supposing that, because some portions of bible truth are plain and easy to be understood, the whole of bible truth and duty may be equally apprehended, and that laborious and patient study on the part of the candidate for the Lutheran ministry is uncalled for. Luther and the reformers did not think so. The host of great and good divines, who have adorned the church since the reformation, did not think so. Those now living, and bearing the heat and burden of the day, do not think so, and the student may well get wisdom from their example.

3. A third ground of difficulty in the study of theology, is *the imperfect groundwork too generally laid for it in a defective course of preparatory study.* To this we have already hinted, nor is it necessary now, particularly to dwell upon it. Our remarks are here to those who are presumed to appreciate the subject, and require only that it be referred to. There are still those, however, who permit themselves to be hurried forward to the study of theology, without the literary and classical training necessary to prepare them for it. Such cannot be too seriously warned against the sad consequences of the course they have allowed themselves to pursue; consequences that must trammel, to a greater or less degree, not only their course of study itself, but all their future success as ministers. Why this is so, it is not now necessary to show. Suffice it to say that the want itself of that mental discipline, such educational training produces, apart even from the knowledge gained by it, is sufficient to impair the success of the student and minister to the extent referred to. Against these effects from it he cannot afterwards recover, and but too soon will realize their sad reality.

This hurried and defective entrance upon the study of the ministry is now, however, less common than heretofore, and

even those portions of the christian church, where formerly but little regard was paid to education in their ministry, are now beginning to require it, and are actually engaged in providing the necessary institutions for it. These churches, (the Methodist and some others) though their organism is peculiar, and the want of education less essential in their ministry, from their own experience, have learned that it cannot be dispensed with. How much more then should not our churches estimate it, where our organization is such as to render it indispensable. Under any circumstances, therefore, the student for the ministry is to be regarded as unfortunate, where the advantages of regular systematic education cannot be enjoyed, but where they are available and disregarded or neglected, such neglect must be looked upon as indicating at best a low appreciation, by the student himself, of his own future usefulness, and criminal to that extent. Beyond the commonest grade of ministerial success, he cannot hope to rise, and conscious of his own defective qualifications, he carefully avoids association with all but such as in this respect are unhappily similar to himself. He is thus, personally, without the weight and dignity that would give influence to his position as a minister, and his comfort and usefulness are accordingly. All this is independent of the drawbacks upon his success as a student, and experienced in all his course of preparation for the ministry.

4. Another ground of difficulty is, *the want of system generally in the study of theology.* At this we need but barely hint, as its great importance is seen at once, and cannot but be appreciated. In proportion to its importance to the student, so must be the injury he suffers from the neglect of it. This the student should keep in mind, and indeed never lose sight of it.

On the order and systematic arrangement of things, the naturalist depends for most of his success, in whatever department of natural science he may be engaged. The chemist cannot proceed a step without it. The investigations in botany, geology, mineralogy and other sciences, are conducted with strict and constant regard to it. If then, the student of nature owes so much of his success to the laws of order and arrangement that govern in the material universe, why should not the student of theology seek to profit by it, whose investigations are the laws that govern in the mental and moral world, and whose influence and relations endure for ever. If wise he would do so, and in overlooking their importance, deprives himself of advantages that would greatly assist and simplify

his efforts at analysis, otherwise rendered both obscure and difficult. Take, by way of illustration, the subject of Natural Theology, the credibility of Inspiration, the doctrine of the Trinity, Christology, Anthropology, or any other, and pursue it without regard to the order and arrangement that should govern in the study of it, and you have confusion confounded in the task before you. A labyrinth of difficulties surrounds you at every step, in no small degree perplexing to the student in his efforts to unravel them. To what extent the candidate for the ministry, in his entire course of study, may be assisted, and the burden of his task diminished, by a due regard to the laws of order and arrangement we have referred to, it is not necessary to inquire. Certain it is, that its aid is most essential, and that neglect of it may be regarded as a prominent difficulty in the way of his success.

5. *The abstruse nature of many of the subjects of study in theology*, is another ground of difficulty in its pursuit. The student realizes this, and from the nature of the case, cannot be, in any great degree, relieved of it. The great solicitude he feels to unravel the mystery by which he finds himself surrounded, tends only to increase the embarrassment under which he labors. In this painful suspense he feels, till he realizes at least that God did not intend that he should be "wise above what is written."

That many of the subjects connected with theology are involved in difficulty, and cannot be fully and satisfactorily explained, is true, and should not surprise us. Is not God himself incomprehensible? Says Job, "canst thou by searching find out God? canst thou find out the Almighty unto perfection?" If then, God himself cannot be fully known, and has revealed himself only so far as concerns the salvation of man, and no further, might it not be justly expected that much concerning God himself, the divine government, the providences of God, and other kindred subjects, would remain veiled in impenetrable mystery. Thus are they found to be, and as God himself has not given us the key to unlock them, so they must remain.

The effort of the human mind thus to unravel what God himself has clothed in mystery, and, as said before, become "wise above what is written," has been unhappily the fruitful source of all the Socinianism and Rationalism of the age we live in, and of those that have preceded it. The bible was not designed to furnish answers to idle and unprofitable speculation, but to reveal to poor helpless humanity, in its guilt and sinfulness, the way to heaven. This it does in terms so plain

and simple that the wayfaring man, though a fool, need not err therein. Its object is not the exaltation of reason, as the rationalist would have it, but its rigid and unqualified subjection to what it reveals, and reason, however deified by its votaries, must receive its lessons in humility from it, or remain bewildered. Whatever be its supposed greatness or boasted supremacy, it cannot rise above the level God has given it, and claim to know what God has chosen not to reveal. But, says the bible, "vain man would be wise," though born only to reveal his folly, and experience fully confirms it. That mysteries which reason cannot fathom, should therefore veil divine truth, especially where the duties of piety are not concerned, should necessarily be expected, nor should they discourage at all the christian student in his seeking to know the truth, and in qualifying himself to make it known to others.

6. *The self-dependence of the student and neglect of prayer*, is the last ground of difficulty we shall notice in the study of theology. Of all barriers to successful study, this is certainly the most formidable and most to be guarded against. The old maxim "*Bene orasse est bene studuisse*," is true of all study, and its neglect unpardonable in the christian student.

Besides, if the wise among the heathen, and their students also, as history informs us they did, invoked, though blindly, the aid and inspiration of the divinities they worshiped, how much more should not the christian student, conscious of his own dependence, seek in prayer knowledge of him, who gave to the human mind all of power it possesses, and best knows, therefore, how to guide it aright, in its searches after truth! In this, as in other things, he giveth to all men liberally and upbraideth not. Solomon, because he asked wisdom of God, and not riches and honor, not only had the former given him, but all the treasures of royalty superadded.

Having thus noticed, in part at least, the grounds of difficulty attending the study of theology, and impeding the student's progress in it, we shall now advert to some of the grounds of encouragement and success, that equally belong to it. The first we mention is,

1. *The success that has attended the faithful efforts of those who have preceded you.* For your encouragement, my young brethren, you have here a long and honored list of those in past ages of the church, and now in the ministry, who, by a faithful application of their time, such as you may make, and with it looking to God for the divine blessing upon their studies, fitted themselves for the highest grades of usefulness in

their divine profession. Luther and Calvin, and Knox and South, and Scott and Henry, and Wesley in former times, and a host of others since their day, were all once like yourselves, candidates and students for the christian ministry, and had to undergo, only under much less favored circumstances, the same ordeal of labor in which you are now engaged. In their self-denying duties, they had no royal road to travel over, no secret mystic charm to give them success. They had no powers of understanding, so gifted by intuition as not to need the disciplinary training common to others, nor did they so regard themselves. By study and prayer, and these alone, they made themselves ministers rightly qualified to divide the word of truth, being thoroughly furnished unto every good work. What they have done, the faithful christian student may still also hope to do, and their success should encourage you to similar efforts.

2. A second ground of encouragement in the study of theology, is furnished you in *the ample time allotted for its completion*. Students for the ministry are not hurried in their preparation for it, and it is not designed that they should be. Their whole course is progressive, it is true, but slow and gradual. They advance step by step, carefully reviewing, as they should, the ground they go over, and progressing only so fast as a knowledge of present difficulties will enable them to master such as are to follow, till finally they reach the end. Even then, they will feel that instead of ground for boasting, they know nothing aright, as they ought to know it. This conviction, however, is the best assurance they can give of the substantial progress they have made.

It is true, however, that a natural disposition pervades most students for the ministry, to hurry on, and even abridge the course prescribed; not so much, we suppose, to rid themselves of study and the self-denying labor it imposes, as to enter thereby the sooner upon their sacred calling. Such as have thus voluntarily abridged their time, and prematurely entered the sacred desk, have invariably been found to be the first to repent it and admit their error. In my own observation as a minister, limited to the experience of only some twenty years, I have known not a few who, when realizing the duties and responsibilities that devolved upon them in the active service of the ministry, then only first discovered the serious error they had made as students, but discovered it when too late to retrace their steps; many sad examples of which I could give you, if deemed expedient, not only from our own ministry, but from that of sister churches. The fact then that ample time is de-

signedly allotted for the student's preparation for the ministry, and that generally no good reason is found for abridging it, should be regarded as among the most encouraging grounds of success in its prosecution.

3. A third and important ground of encouragement to the student for the ministry, is *the increasing aid derived from the knowledge gained as he progresses in his course.* This aid is important, and in no small degree facilitates the labor of the student as he advances in his work. It is the necessary consequence of cause and effect, and their reciprocal influence in this case, in the student's favor. Each onward step facilitates the next, and not only makes his progress easier, but invigorates the mind in its efforts to effect it. Just as the lines and curves and complicated sections in a book of geometry would bewilder and terrify a beginner in mathematics, so the points and angles of the Hebrew scriptures would similarly affect the student, who as yet knew nothing of Hebrew characters. But beginning with these characters, and the sounds and letters represented by them, and progressing step by step in their combination and relations, the student soon finds that overcoming one difficulty, though great at first, renders the next less formidable, till in due time he finds himself master of the whole. Thus, in all the departments of study before him, he finds himself similarly assisted, and realizes in it no small degree of encouragement as he progresses in his course.

4. Another ground of encouragement in the study of theology, is *the pleasure derived from the nature of the studies pursued.* There is always pleasure in the acquisition of knowledge. This is true because knowledge itself is a source of pleasure, and has always been so regarded. Her temple has never wanted for devoted worshippers. Ignorance is not bliss. Were it so, then in the language of the poet, "twere folly to be wise;" but the common sentiment, the common experience of mankind proves the contrary, and ranks the mind's treasures among its highest sources of enjoyment. This is well expressed in the following lines of the poet, tho' the sentiment itself has in it less of religion than poetry:

"Arise! I commun'd with myself, arise,  
Think, to be happy, to be great, be wise;  
Content of spirit must from science flow,  
For 'tis a Godlike attribute to know."

If this is true, then the mind's satisfaction must be heightened in proportion to the extent to which its treasures will be multiplied. Hence the thirst for knowledge so characteristic of man in every condition, and in all ages, favorable to its ac-

quisition. It is so now, and the only regret is that the human mind does not always separate the dross from the pure gold, and retain that only, which would make it truly wise, for in this divine sense, "wisdom is the principal thing." Under these circumstances, in the case before us, where the student knows that his studies are themselves divine, how great must not the encouragement and comfort be derived from them.

5. Another ground of encouragement is, *the infinite worth of the knowledge thus secured, especially when viewed in relation to the student's future usefulness in the ministry.* This we know is great, but how great and how invaluable, eternity only will reveal. It is of infinite worth to the student himself. He is here treasuring up ideas that are destined to expand and enlarge during all the endless cycles of eternity. As God is infinite, and infinite in all his divine perfections, infinite in all his works and ways, so the mind in its expansion and its powers of comprehension will go on *ad infinitum*, and when ten thousand ages will have gone by, its susceptibility of progression will still be the same. What new views it will have gained, and what heights and depths of knowledge, especially divine knowledge, it will have reached, eternity only will disclose. Of all students then, the student of theology is most fortunate in this respect, and most to be envied, for as his is knowledge sanctified by the grace of God, it will abide forever.

But, in connection with the satisfaction he derives from the knowledge thus secured, he is constantly buoyed up in his studies by the hope of future usefulness in his profession. He is now laying the groundwork for future success in the highest calling known to man. He is to be the ambassador of the Lord Jesus Christ, the messenger of mercy and salvation to sinful, erring humanity. Literally, he is to go about doing good, as did the Savior before him. As his calling is divine, and his commission from on high, the Master whom he serves has promised to be with him. To him, the Son of the Most High, is given all power in heaven and on earth. This power the faithful christian minister has pledged in his behalf, and guarantees his success. Assured of such aid, and encouraged by the presence of him who has promised, "Lo I am with you always, even unto the end," what measure of good may not the christian minister hope to achieve? What spiritual triumphs may he not hope to witness; triumphs of grace that will encircle and enrich his crown of rejoicing throughout eternity. The humblest assurance of success and triumphs such as these, is encouragement enough to sustain the christian student, as a candidate for them, under all the discouragement.

ments that can in any event surround him, and I advert to them only, in this connection, to remind you of them.

*Finally.* The last ground of encouragement and success I shall refer to, in the study of theology, is *the student's aid furnished in answer to prayer.* This will be in proportion to the faith he exercises, and his diligence in prayer. The devout, the faithful christian student, alone realizes what it is.

Christ says, "without me ye can do nothing." This is as literally true in regard to the christian student as to the christian minister. In preparing for the work Christ has given us to do, we must by faith look to him and seek his aid, as well then as when we enter upon the work itself. He alone can fit us for it, as well as sustain us in it.

Again Christ tells us, "I am the way, the truth, and the life." How needful then to look to him who is not only the source of all truth, but that truth itself, that we may be led by him and his teaching unto the knowledge of it. How easy for him so to give direction to the student's thoughts, so to quicken his perceptions and his views of truth, that its connections and relations may be seen at once, its discrepancies removed, and all of difficulty overcome with the utmost ease. This he can do without the intervention of supernatural agencies. These we have no warrant to expect. The former he gives simply in answer to prayer.

Besides, on this subject, you are not left, my young brethren, to doubt or uncertainty. You have to encourage you the examples and success of good and holy men who have gone before you. You are told that Luther, so mighty in the scriptures, and on whom, under God, depended the success of the Reformation, received his knowledge of the scriptures mainly in answer to prayer. Arndt and Spener and Franke, obtained through prayer, that heavenly unction which blessed so remarkably their ministry in the age in which they lived, and will cause their influence for good to be felt in the church to the end of time. Matthew Henry owed to prayer also, his knowledge of the bible, and his commentaries, for which prayer had mainly fitted him; have blessed the christian world. Doddridge cherished the same spirit, and his "Rise and progress of religion in the soul" will never cease to live and bless mankind. Other examples might be given, from our own as well as the ministry of sister churches, but these will suffice. Let me exhort you, then, in conclusion, to follow them as they followed Christ. From him seek in prayer, as they did, the aid, the light, the grace you need, and their success assures you that you will not seek in vain.

The Savior says, "if a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Wherefore he adds, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." That you may devoutly do so, and receive in answer the grace you need, both now and evermore, is the earnest prayer, my dear young brethren, of him who now addresses you, and who, in entering upon the duties that will devolve upon him, in the relation he is hereafter to sustain to you as your guide and teacher for the holy ministry, feels that his first great act of duty is, thus solemnly to admonish you to look in prayer to Him by whom alone both teachers and students can be taught aright. As far as mere human instrumentality is concerned, and can aid you in your course, I will only add, such aid will always cheerfully, and I trust faithfully, be given you.

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#### ARTICLE III:

*Lectures on the Principal Doctrines and Practices of the Catholic Church, etc., etc.; by Cardinal Wiseman. Two volumes in one. Third edition—1851.*

By Rev. W. Jul. Mann, Philadelphia.

PERHAPS but few of our readers have ever undertaken to read a theological work of Roman Catholic origin. It is true, that we shall not likely be able to seal ourselves up hermetically against all the influences of the literary activity of the Roman Catholic world. In this respect, amongst others, it has made its effects to be felt to the most recent times, in widely expanded circles of christian society. There is, all over the globe, hardly any protestant bookstore to be found, in which the works of an Alexander Dumas, or of an Eugene Sue, or of any other talented modern Catholic writer, could not be bought. We often forget, that this class of literature, poisoned and detrimental as it is to the state of morals in the community, springs

from the Roman church. But more important to the religious portion of the public, and more significant and characteristic of the life and vitality of the Roman faith in our century, are those literary products, which the graceful pen and the tender heart of a Chateaubriand, in glowing colors, has given to the public in honor of Roman Catholic christianity. The small work of the pious monk, Thomas à Kempis of old, has outlived many a large volume, and is, although in a somewhat purified form, to be found almost in every protestant house; it is yet the guide of many an "imitator of Christ."

Thus we see, there are still, in reality, connecting links between the Catholic and our piety, not to speak of the common ground between the Catholic and the Protestant church, existing through the medium of old creeds and symbols. Nevertheless, the interest exhibited on our part, in the scientific researches of Catholic theologians, is certainly of very little account. There are, in fact, not many of our Protestant theologians and divines, who would expect to gather a good harvest by the study of Catholic commentaries, dogmatics or ethics. We do not assert too much in saying, that the whole Catholic literature, from the earliest times down to the present age, is to most of us a *terra incognita*. Who would have time and opportunity to read the church fathers? Who would like to engage his mind with the niceties and subtilities of Scholasticism? What pleasure could the transcendental language of the Mystics afford to our highly valued sobriety? Could we place confidence in the records of a Bellarmine, or in the dexterity of a Bossuet? Would anybody like to read books concerning difficulties, which our ancestors have settled long before us, repeating errors of which they had already rid themselves?

We might congratulate ourselves for our security, if the whole world thought as we perhaps do. But it is of no use to close our eyes against the danger surrounding us, and then put our heads in the sand, like the ostrich, expecting to escape observation because we do not see. Errors have always found a ready market, and none are more in demand with the public among us, than those diffused in regard to the Roman church. It is an easy thing for a peripatetic lecturer to speak of the outrages connected with her history. He need but mention the names of those outcasts who have occupied St. Peter's chair. The mere name of the Jesuits will fill a whole auditory with horror. Who of his hearers would doubt that the whole Roman church organism is the frame-work of hell? Certainly those abominable things are not to be separated from

all connection with the Roman church! They belong, truly, to her fruits. It will not avail to say that every large body casts a large shadow.

But let us remember, that those who know nothing of the Roman church but such errors and crimes, in fact do not know enough of her, nor do they understand her genius. And let it be determined by us, that whosoever wages war against her by arousing hatred and scorn, does not act in the spirit of Christ (Luke 9: 53-56), nor will he promote any thing but hatred and scorn, instead of doing good. It is rather an easy task, to produce by expositions of the "abominations of the Man of sin," a hasty excitement in any puritan assembly.—The victory is never surer than when we are sure against the "*audiatur et altera pars.*" But no good will ever be accomplished in this way. We fully agree with the sentiments, recently uttered by one of the contributors to Frazer's Magazine, who says: "We have a zeal against Rome, and a just one; but not one according to knowledge; for we know nothing of her but her defects. Of her strong points we are very ignorant. Of her good points we have not yet suspected even the existence. Hence our impotence against her. We compass sea and land to make one proselyte, and—I will not finish the text; but I cannot but feel inclined to do so, when I hear a man admired by clapping crowds, who, after having been a Romish priest, dares to reproduce to the ears of educated men, so ribald and exploded a calumny, as that which calls the countess Mathilda the mistress of Pope Hildebrand. Such is our method. Ignorant denunciation. Ignorant, not because the facts which we allege against Rome are false, for they are, in the main, true; but because we do not know why they are true. In the popular anti-popish books and lectures, I find a crass, I had almost said a wilful ignorance, on these points. Hence a prurient readiness to listen again and again to bestial accusations, which true and false both, are quite notorious already." In truth, all this sort of warfare against Popery, and the indiscriminate use of slang words, even though the gospel may be used as an armory, has never done her any harm. It is a very bad sign for this whole controversy, that the "talk is usually all on one side." It is a usual thing to say so much against the Roman church, to charge her with so many evils, that there can be no difficulty in asserting, that she is in no connection at all with Christ's church. But if we were to enumerate all the evils, which, in any way, stand connected with the history of the Protestant church, if we would traverse the whole Protestant ground, from the fanatical burning of

witches, and from the exasperated controversies of Protestant divines, two and three hundred years ago, down to the demoralizing tendencies, which in our times boast of Protestant freedom, and the miserable malformations and abnormities which our sectarianism produces, indeed the participation with Christ's body might, with the same—injustice, be also denied to the Protestant church.

The main fault with all these anti-catholic bravados is, that they never start from the points at issue. They have only to do with things which are of secondary importance. It is to be regretted, that even our theologians often chime in with this spirit of mere denunciation, and that they, in doing so, lose sight of the truly theological point in view. It is very easy, and meets with so much public favor, when a man takes the ground of modern general civilization, and according to this abstract ideal, measures the past and the future, and so also the history of the church of former ages. Methinks we might in this, too, learn a great deal from our Lord Jesus. He undertook by teaching, to guide his people to a higher, a more spiritual religion. How admirable is the wisdom with which he went to work! Certainly the state of religion amongst the Jews was in his time most deplorable. He well knew the wickedness of the Scribes and Pharisees. Unsparingly he used the lash of his pungent words against their hypocrisy. Nevertheless, he told his hearers: "The Scribes and the Pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Mat. 23: 2, 3). Thus the Lord did not cast away the wheat with the chaff. What was good, he readily acknowledged, even on the part of his embittered enemies; and in doing so, he made every one feel that he was not inflamed by any party spirit. By acting as he did, he was enabled to excite in the minds of his hearers a susceptibility for his higher teachings, and thus he prepared them for the understanding of revelations, which the Old Testament could not give. But he never endeavored to enlighten reason without arousing the conscience. Not the head, but the heart is the starting point for a new religious life. That Regeneration is nothing, which consists in a mere change of certain ungodly views and manners of living. A man may change them, and still not be a new-born creature. He may do many great and good things, and still not be a new creation. The scribes might have said and done a great deal according to law; but it was just that outward legalism, against which the Lord strove.

He knew that all the good legal works, of themselves, could not bring a man into real communion with his God. In his eyes, religion was perverted as long as man's heart was not animated with that love of God which sanctifies the whole man. Those who listened to the Lord's words, could easily feel the difference between themselves and Him who stood before them, a living personal embodiment of the holy truth, he pronounced. Thus they received from him that deep, unextinguishable impression, to which St. John testifies by saying: "We beheld his glory, the glory as of the only begotten of the Father" (John 1: 14).

Let us keep in mind, that in all this the Lord teaches us how to work for the conviction of those who have received a perverted system of religion. Of course we are not equal to him; but let us follow his steps in a wise forbearance with the erring, and let his spirit be more felt in our intercourse with them. An *outward* conviction of the adherents of the Roman church, is not the object for which we ought to labor, in our intercourse with them. All the civilization and culture of our times, in itself, make not a single new-born man. We may as well here recall to our minds the reformers and their work. It would be a sad mistake to believe that they were merely engaged in a struggle against gross injustice, crudity or ignorance, or in a desperate fight against heavy external burdens, laid upon them by the Roman See. It may be that a Franciscus von Sickingen, or an Ulrich von Hutten, understood the great movement of their age in such a manner. They mixed the interests of religion up with those of nationality and politics. But with Luther, Melancthon, and the other reformers, the whole commotion went immeasurably deeper. It was the most severe agony of *conscience* through which they had to go. To them it seemed that her Lord was lost to the church, Christ to the world, the Savior to hearts thirsting after his righteousness. The new life, which in him had appeared in the world, seemed to be dead and buried. A sacred desire after peace with God, a longing after a vital communion with him was aroused. There was room for the word of God to do its work. The gospel was then a refreshing dew from heaven. It was stirring up and guiding the souls by its holy utterings. The written book was not regarded as a dead code of laws, but it was brought to bear upon the great questions of the time as a true testimony, speaking of the great fact of salvation by the incarnate *λόγος*, and of the life which was in him, and which was the foundation of a new life-communion between man and God, and man and his fellow-beings. Of this the

scriptures are witnesses. This is the specific value attached to them. In this capacity they had guided the earliest church. By using them in this way, the reformers put a new light on the high altar in the church, in Christ's sanctuary, and Christ himself was again glorified in his church more than all the martyrs and saints. Their glory is only a reflex of his; it is only borrowed from him. Wherever a man has that life, which conquers sin and the world, he has it by being brought in a near personal relation to Christ. The scriptures, preaching, and every means of grace, must bring us all immediately nearer to him.

It seems to us, that these thoughts, plain as they are, and known to all of us, should be more appreciated amongst us, and better brought to account in our relation to the Roman church. Not a superficial Protestant enlightening of the mind, which, in fact, very often has nothing in common with true vital piety, will help the Roman church. No remedy will help her short of the mystery of the kingdom of God, which must be revealed to every one by his own heart's experience. In all her great and wonderful organism, the Roman church wants nothing but a living soul. This soul is Christ and his life and spirit. There is a great deal of pious doing, of religious activity in her, but it is all man, not Christ. He seems to be everywhere enveloped in a mysterious darkness. He comes in for a share merely as a lawgiver, who, like Lycurgus, after having accomplished his work, retired to a strange, far-off country. He is in the position of a second Moses. It seems to be forgotten that he lives, that he is living in the midst of his people, that he wants to live in them. We can, therefore, express our feelings on this great point, by simply saying, that the Roman church has become not so much anti-christian, as she is unchristian; she is not so much anti-christianized, as she is dechristianized (*sit venia voci*!). She is not intentionally against Christ, but she is without him. His influence in her is sadly reduced, or he exerts it only second-handed by the Saints and the Pope. A closer examination of her main doctrines, will form the best commentary to our remarks.

This impression has, in a considerable degree, been renewed with us by the study of the book, whose title stands at the head of this article. The name of its author has often been brought to public notice within the last years. The Cardinal's hat, given to him by the Pope, has caused a storm of indignation in England against the pretensions of the high functionary in St. Peter's chair in Rome, and a bill of Parliament has been passed against the further progress of Roman Catholic

usurpation in her Majesty's United Kingdoms. The book before us is a sufficient proof that its author, with or without the Cardinal's title, would, under any circumstances, exert an influence. These lectures were delivered as early as 1836. We have already the third American reprinted from the last London edition. We cannot say, through how many editions the work has gone in England. There can be no doubt that the book in many thousand copies, is spread amongst the public on both sides of the Atlantic, and that it is of some weight in the present movement in favor of Roman Catholicism. A cursory perusal of it will convince every reader that it is most dexterously adapted to this purpose. It will confirm the Catholic in his persuasion; it is well adapted to unsettle the usual opinions on the Catholic doctrine in a Protestant mind. It will suggest the idea to many, that there is, after all, a good deal more of true christianity in the Roman system than they expected in it. This is precisely the dangerous feature of these lectures. No wonder if they become a stumbling-block to a large number of those who, in reality, do not know what they are or ought to be as Protestants.

The Cardinal permits no doubt in regard to his real intention. It is true, the title of the book only speaks of the principal doctrines and practices of the Catholic church. But on page 14, vol. I, we read: "I have, for the present, undertaken to address myself to one point only; to the examining the fundamental principles of the Catholic and Protestant religions." If he indeed thinks that he has examined in these lectures the fundamental principles of Protestantism, the man is sadly mistaken. We are sorry to see that he has not made better use of the works of the German Moehler, whom he calls his friend, and whose *Symbolik* he chooses to style the most profound work on the philosophy of divinity, which our time has produced (Pref. 9). Still, before entering into the theological merits of the book, we must give him credit for the mild, dignified manner, in which the lectures are prepared. It is a spirit of meekness and wise moderation, which pervades the book. There are no unfriendly epithets used against the erring brethren of the Protestant faith. The Cardinal speaks to them like a father who is full of grief, to see his children walking in the wrong path. He is also very far from abusing the reformers, a thing but too common, until the present day, with a certain class of Catholic authors against the Protestant church. Of course, the Cardinal was well aware of having before him an auditory, a large part of which was composed of the cream of educated English society, and of not a few of

the highest Protestant aristocracy. He knew very well, that we must not offend the very sensitive feelings of those whom we want to convince of errors in religion. Certainly in this respect, his book may be called a real pattern of a polemic work, and many of our Protestant anti-Catholic champions might derive a hint from this spirit of meekness and forbearance. Certainly it speaks well for the author's wisdom, when he says: "The last quality and characteristic which I shall be anxious to infuse into this course of instruction, will be that of a spirit of mildness and gentleness, the avoiding of any expression which can possibly wound the feelings of any individual, the refraining from any term of reproach, and from the use of any name which is reprobated and disliked by those of whom we speak" (I. p. 30). Of course, this does not prevent him from cutting keenly, wherever he thinks he sees a weak point in the doctrine and theology of his Protestant antagonists. Indeed it will be a difficult task for them to refute, in many cases, the demonstrations of the fallacies of their arguments. How plainly does he bring to light the insufficiency of our usual common-place arguments for the inspiration of the scriptures! How clearly does he show the unsatisfactory manner in which Horne is manœuvring in his proofs of inspiration, which, after all, in reality do not amount to a great deal more than to a sort of *circulus in argumentatione*, and of a *petitio principii* (I. 46). But there is nothing said to arouse hatred, or to excite personal feelings.

Still, this is only one of the various captivating qualities of the book. The manner in which the lecturer treats his subject, is really admirable. To an unbiassed mind his arguments must seem to be conclusive, and for those who are wavering in their opinion about the great church question, the whole book must be a real God-send, to free them from a host of doubts. There cannot be a single reader who would not feel that the author is in full earnest, that he speaks with the confidence of a faith of many hundred years standing, and with a sort of a missionary's pity towards those whose ignorance he is going to bless with a few beams of light. No man can speak in more solemn words, nor can any man exhibit more dignified emotions, than the author does in many most beautiful passages of his lectures (v. particularly II. p. 197). The Pope could certainly find no one who better deserved the honor conferred upon him, than this *defensor fidei*.

Nevertheless, we cannot but say, that the whole book is more showy than solid. We shall have opportunity to prove, that the author treats us sometimes with most astounding misrepre-

sentations. But we cannot deny, that he has great skill in making his assertions plausible. He is always ready with a suitable citation from the bible, or from an old church father, or from some other authority. He is particularly happy in comparisons and analogies. But in fact, very often they will not bear a close examination. It is true, the Cardinal makes the best use of bible words he can; but when he speaks of the love of the Roman church for the gospel, when he says: "Is there any other church that places a heavier stake on the authority of the scriptures, than the Catholic?" (I. p. 53) indeed such words must surprise us. There is a fine strain of phraseology of this same sort running through the whole book, but it amounts to nothing more than mere declamation. The Cardinal cannot forget that he uses his full strength to prove the necessity of tradition, and that it must be acknowledged there are a thousand usages and practices in the Roman church, which are regarded as most essential parts of piety, which have their foundation nowhere but in a most doubtful tradition, and which are certainly not founded on any gospel authority. If the worshipping of St. Mary, and of all the Saints, if the refusal of the cup to the lay-members, if tradition, in its Roman church meaning, itself is such an undeniable element even of the primeval church, if all these practices have been the practices of the first Apostolic church, how is it that there is not more light thrown on these things in the New Testament? How is it that the Roman church lays seemingly all stress on the authority of the bible, whilst she most evidently, in all those points, cares very little for the authority of the bible? The Cardinal seems not to be aware of this fact. But he ought to feel that there exists some difficulty on his own ground. At one time he speaks of the gospel as containing all the truth necessary for the church, and calls the "word of God the foundation-stone of the Catholic faith" (I. p. 61); at another he says: "It is unfair in the extreme, as I before intimated, to consider the New Testament, and still more, the entire bible, as a whole" (I. p. 44). Going to prove the necessity of tradition, he omits to say why the Apostles should have taught rites and ceremonies which are never mentioned in their writings, and which they do not mention to have been those of our Lord. We maintain that in all things which belong to piety and religion, we should take him, and only him, as the pure and holy example. No man can go beyond his perfection. Christ certainly did not pray a rosary and many similar usages he did not know. If these practices are necessary, as the Roman church teaches her members, if they are substan-

tial elements of piety, certainly our Lord ought to have had them and cherished them—he who in all things is the pattern for us all. Where does he ever give his disciples a right to teach other things than he taught them? Should they, writing about his life and his instructions given to them, have forgotten all those things the Catholic church boasts of? Surely not. Or, may we ask, to what amounts all the force of argumentation, which the Cardinal uses in favor of church authority, versus private judgment? What else is that church authority, after all, than a combination of private judgments? Or by submitting to a church authority in the present time, what else would we do but submit to the private judgment of those who lived in by-gone times, or who may live with us now? We will say nothing of the manner or the right of arguing by quotations from church fathers. Everybody knows that they, with all their respect for what they call the Catholic church, entertained rather a high opinion of their own judgment in very important points, and that one of the greatest of them can be called the father of Lutheranism or of Calvinism with as much propriety as he called a Roman Catholic church father.

Or who will ever approve of such a demonstration as there is given (L. p. 60–61) in regard to the necessity of *tradition and gospel*. The gospel is here said to be the same that the written law was in the ark of the Lord; tradition is the rod of Aaron, as “the sceptre of power and authority.” Had Aaron ever any right to add a single letter to the law of God? There is an abundance of similar analogies in the lectures, which in themselves have no argumentative power at all. Still the Cardinal tells us (I. p. 29), that the method he follows will be “demonstrative and essentially inductive, that is to say, I will not take any one single principle for granted; which will possibly bear a dispute.” He must have had strange preconceptions in regard to his hearers and readers. It cannot be expected of us to refute one by one his assertions. The whole book is full of such inductions, which will not likely induce any thinking reader to be at once convinced of the unconquerable position of the Roman faith. Still, we cannot refrain from giving one striking example of the manner in which the Cardinal tries to silence the voices against Rome. In his fourth lecture he speaks of the proofs of the Catholic rule of faith. He makes use of the opinion of those who say that the church as a whole fell away into Idolatry and corruption, for a parable. “I will present the case familiarly to you, in the form of a parable. A certain king lived at a great distance from his child-

ren, whom he tenderly loved. They dwelt in a Tabernacle, frail and perishable, which he had long and often promised should be replaced by a solid and magnificent abode, worthy of his greatness, and of his affection towards them. And after many days, there came unto them one who said he was sent by him to raise this goodly building. And they asked him: What evidence or proof dost thou give us, that the king, our father, hath sent you, as fully qualified and able to build us such a house as shall worthily replace the other, and be our future dwelling?" And he answered and said: "I will raise a costly building, spacious and beautiful; its walls shall be of marble, and its roofs of cedar, and its ornaments of gold and precious stones; and I will labor and toil to make it worthy of him that sent me, and of me, its architect, even so that my very life shall be laid out on the good work. And this shall be an evidence of my mission for the work, and of my approved fitness for undertaking it: that, scarcely shall it be completed but the lustre of its precious stones shall be dimmed, and the brightness of its gold shall tarnish, and its ornaments shall be defiled with foul spots, and then its walls shall be rent with many cracks and crannies in every part, and then it shall crumble and fall; and a few generations shall see the whole in ruins, and overspread in howling desolation!" And what would they reply unto him? "Go to," they would say, "for a fool, or one who taketh us for such: are these the proofs thou givest us of thy fitness to build a house for our abode?" (v. also I. p. 134). We will annex only one remark, to show the weakness of this whole comparison. Could it not just as well be said, that the fall of Adam and its dreadful consequences, after the work of creation was done, were by far more surprising than the fall of the new-built church into Idolatry? As Adam, coming forth good and perfect from the hand of his maker, even without that *donum superadditum* of the Catholic doctrine, fell into sin and death, and with him all mankind, so could the church relapse, and no wonder; it was sin which did its work in her, and she began to cling to things which were dead in themselves, instead of remaining united with Christ, the living. 1 John 2: 28.

Another time the Cardinal represents the Roman church as a "noble edifice, richly adorned as befits God's temple, the lustre of whose golden ornaments may have been sometime dimmed by neglect, whose decorations may have suffered from mildew and rust, but whose foundations are based on the eternal hills, and may not be shaken by the earthquake or the storm" (I. p. 138). Only hear! the ornaments were neglected!

The decorations suffered from mildew and rust! Indeed, we think enough has been done for the ornaments and decorations in the Roman church, but the foundation—! Let her boast of her centuries; Fetishism can do the same.

We have now come into the midst of the great and difficult points mainly at issue. The Cardinal intends to give a lucid exposition of the principal doctrines and practices of the Catholic faith. He undertakes to throw more light on his subject, by occasional illustrations of the Protestant faith. In regard to the former, viz., the Roman church, we are sorry to see that the facts are such as he represents them; in regard to the Protestant church, we are sorry to see that the facts are not brought before us as they actually are. And even in regard to the Roman church, the author seems to forget sometimes, that he defends a certain doctrine, and keeps silence on the practices which, to an enormous extent, are worse than the doctrine. Any one may convince himself of this by reading the lecture on Invocation of the Saints (II. 77 ss.).

It is nothing new to us, that the Protestant doctrine has been misrepresented, and that it is yet very often misrepresented by Roman Catholic priests and scholars. But we should have expected better things from the Cardinal, who professes to expose also, at least, the Protestant *rule* of faith, to make the Catholic doctrine shine more brightly by contrast. He is laboring under the greatest mistake, if he believes that he understands the fundamental principle of Protestantism. He shows most clearly that he knows of no other fundamental principle of Protestantism, than the bible. As if it were the same to say, the principal rule for the Protestant faith is the bible; or to say, the principle of Protestantism is the bible. It is doing wrong to the reformers, and to the Protestant church as a whole. Alas for the Protestant church, if her life should altogether depend on a book! But, may we ask, on what does the Catholic doctrine depend? Is not tradition laid down in books and decrees of councils and synods? Did the Protestant church ever teach that the world was saved, or would be saved, by a book? But we believe that through his infinite mercy, God saved the world by the sending of his only begotten Son. So has the church taught from the beginning, and so we read in the gospel. To this the Roman church seems to give her assent, but her whole system of good works, etc., shows that in doing so, she is not in earnest. But the Protestant church inherited this great fundamental principle of christianity from her, and she made it a life-capital, whereof the Roman church

had not made the right use. This was the point from which the Reformation started. The reformers saw joyfully, that the gospel was on their side, that from it, as a whole, the great principle of free grace was shining forth most brilliantly. What higher authority could they wish for? It is an undeniable fact, that to the New Testament, especially, belongs the great privilege of being the primitive and the most authentic testimony of that divine love and life, which in Christ had appeared in the world. They who had seen the Lord himself, and to whom he had revealed the mysteries, could certainly know better than all those who came afterwards, and who had a second-hand understanding. They say that the gospel of Christ is the good news to the world, not the gospel of saints and martyrs. It is this great fact, that Christ came into the flesh, on which the salvation of mankind rests. Whatever there may be in connection with the whole organism of the church, must have the tendency to bring this great truth nearer to every one; it is the centre-point on which the whole spiritual world moves. A man does not know what importance is attached to the revelation of God the father (John 17: 1ss.) given in our blessed religion, unless he is brought into a personal communion with the head of the church, with Christ. We will not regard the bible as a book fallen from the sky, and we will never worship its letter, because others tell us it is the book of God. But we will regard it as the great and true testimony which the apostles and disciples of Christ, and his first church, have left us as a memorial of the impression which they had received from the personal appearance, from the whole life of the Son of God, as a confession of their faith and of their full persuasion that they and all the true believers had received new life from him (1 John 1-4).

The Cardinal may be right in saying that Christ never told his apostles that whatever they might write should enjoy the privilege of being regarded as inspired (I. 43). Still there is a restriction on this point; Rev. 1: 19. 2: 1, 8. 14: 13. Read the first chapter of the letter to the Galatians, and other parts, and see whether the apostles thought the congregations should regard their letters as less important than their oral preaching; v. also 1 John 2: 7, 8, 12, 14. 5: 13. But if we read that the apostles, in their very letters, condemn things which had begun to mar the christian doctrine and life in various congregations, and which, up to the present time, are practices in the Roman church, should we then say, let us give up the New Testament, and follow the advice of the Roman church? We think not. Of course, the Cardinal would say, tradition is

necessary on account of the misgivings of private judgment. Then it must depend on the Holy Spirit, given to the *clergy*, which is the sound tradition. We answer, that we cannot forget that in the Roman church, Cassianus and Faustus, the fathers of the semi-pelagian error, are regarded as Saints, as well as Augustine, the bitter foe of that theory. The Roman church has become a good deal less forbearing since. But this very affirmation, that the clergy, as such, are the possessors of all the knowledge of divine things, and that they only have the keys of the heavenly treasure, seems to us just one of the strongest proofs that up to the present day, the Roman church does not know what that communication of the spirit means, whereof St. Peter speaks; Acts 2; 16, 21. (Joel 3: 1ss. Ez. 33: 9ss. 36: 26ss. 37: 24). The doctrines and practices of the Roman church are, in fact, the strong barriers which prevent many millions of souls from confessing out of their own experience, that Christ came into the flesh; 1 John 4: 1ss.—There are bulwarks and walls enough in the Roman church, between Christ and those to whom he alone can give new divine life; amongst these barriers, tradition is not the least.

Therefore we say, it is wrong in Cardinal Wiseman to assert that the bible is the fundamental principle of Protestantism. It shows most distinctly, that he does not understand us at all, or that he does not desire to understand us. He might, in any event, have received a little more light on the point in question, from his German friend Moehler. But true it is, that we Protestants say, there is no better, no holier, no purer guide by which we become acquainted with the great fact of salvation, and are brought in contact with Christ himself, than the gospel. We can, under no circumstances, admit that the gospel, in its main contents, says anything else than what, from the beginning, in the first years of the christian church, has been contained in the oral tradition, in the oral teaching of the disciples, apostles and evangelists. The idea of a secret doctrine, not contained in the scriptures of the New Testament, seems to us a thing not to be thought of, whatever a Basilus M. may say of a difference between *δόγματα* and *αἰνίγματα*. We could never reconcile it with the whole character of Christ's teaching, nor with his words: "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house-tops" (Matt. 10: 27). "I spake openly to the world; I ever taught in the Synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing" (John 18: 20). Had the apostles a right to introduce other doctrines? Did

not the Lord tell them his spirit would remind them of *his own words*?

We Protestants believe, that there is no historical source in religious matters, to be compared with the bible. The gospel has a specific value for us on this account. Here is painted by the Holy Spirit, in heavenly colors, the God-man; here we hear the echo of his words of everlasting life; here we see him before us, as St. Paul says to the Galatians, ch. 3, v. 1. But according to the Cardinal's exposition, it might, in fact, seem that from a Protestant not more is required than to believe that the bible is the divine book. We would remind the Cardinal that Luther did not set himself against the Roman church, because she would not believe the bible to be a divine book, but because he found the Roman church was in contradiction with herself, just in regard to what she confessed to be divine. He heard Christ pronounced by the church to be the Savior of the world, and nobody else, whenever in the performance of the Mass those beautiful words were spoken:—*"Domine, Fili unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi; miserere nobis; suscipe deprecationem nostram; qui sedes ad dexteram Patris, miserere nobis!"* But he saw the practices of this Latin-speaking church were all contrary to this confession, and the consequences were, that darkness and sin were all prevailing, and that Christ was dishonored in his very church. Nothing higher can be said in favor of the Reformation, than that it took its start from a longing after a more *moral*, really godly religion (Rom. 12: 1, 2). Luther himself a member of the Roman Catholic church was no outsider. He felt that there was something wrong in saying, Christ is the life, as the church did, and in not bringing this assertion to account. He was very far from putting up his private judgment, or any other private judgment as a divine oracle. But it was with him a deeply conscientious matter, to speak, not against, but, for the honor of the holy Catholic church, which to him seemed to be disgraced. Luther was no anti-church man, as little as he was anti-christian, but he became anti-Roman. Therefore, it is untrue in regard to Luther, as well as to all the reformers, and to the whole Protestant church, to say that we know of nothing but of the bible and of our private judgment, and that the application of the latter has to struggle with immense difficulties, on account of the nature of the book (I. p. 50, 51).

It is said of the Bereans, that "they searched the scriptures daily, whether those things were so," as they had been preached to them (Acts. 17: 11). We know that private judgment

had to be used by Lydia, when she heard St. Paul ; that every man must, to a certain degree, use private judgment, even when he hears the doctrine of tradition ; that the man to whom the gospel is read or preached, must use his own judgment in connection with the living words he hears. But we are very far from believing that the bible rule of our Protestant faith can be interpreted in this way, that any man, even a heathen, may take up the bible, and by reading it and using his private judgment, *must* become a christian *per se*. We are sorry to see that some of our Protestant brethren entertained this pseudo-protestant view, which is in itself the very contrary to what the historical facts show. We will not speak of the unfriendly and fallacious manner in which the Cardinal speaks of our Protestant bible, and missionary societies and their work (Sec. VI). But we would remind those brethren, as well as the Cardinal, who handles them rather plainly (I. p. 40 *al. loc.*), that such was not the character of the Reformation in its first start. We are very far from tearing off the connection of life in the whole history of the church. It is one and the same organism before and after the crisis, which frees itself from deleterious, unhealthy matter, by going through the crisis. Through such a crisis the church went in the great epoch of the Reformation. It is an exploded thing, to believe that the Waldenses and similar sects have been the true church during the middle ages ; that they had what we have in our faith. We know that the gospel, and a great deal of the gospel truth in its application, were in the Roman church. Let those who are not aware of this fact, instruct themselves better, and let them read whole volumes of sermons preached in the centuries preceding the Reformation. The Roman church, in spite of all her faults, was the medium which had preserved the gospel through ages, which had educated the nations of Europe, which had laid the foundation of a christian world in the old continent. But we believe also, that the longer, the more, under most various and unhappy circumstances and influences, and in times far back in the history of the church, the light was dimmed in her. The centre-point, Jesus Christ, was more and more placed in a peripheral position in the whole life and practice of the church. He, as dead, became in the most solemn rites of the church, of more importance than he who lives eternally, and is the life of his people. The reformers never said that there had been no christian truth in the church, as some fanatics did say then, and may say so now. Luther had such a high idea of the mother church, that he thought at first the Pope and Cardinals did not know even of

those abuses which came under his notice. He had not to form new symbols on the main foundations of the kingdom of God; he received the canon of the scriptures, the doctrine of Trinity as they were from the Roman church; but he saw that she was in fact very far from her first starting point; that things which were altogether detrimental to the moral ends of our holy religion, had become all important, and that the main spring of salvation, the doctrine of the incarnation of Christ, the merits of Christ were, at least in the praxis of the church, laid aside and buried under piles of rubbish of no real value at all for the salvation of souls. So he spake out, as his conscience, aroused by the better elements of the same Catholic doctrine, taught him, and he was highly surprised to find, and that always more clearly and fully, that the gospel was on his side. So little did the Reformation *start* with this pretended bible rule. That the church taught, on one side, Christ as the Savior, and that the church, on the other side, made so much of good works and penances as our Cardinal does yet (II. 32ss.), this was a stumbling-block to Luther. But our author expresses as if it were an unheard-of thing, that justification by faith could be a fundamental principle of the Protestant church.

We can say, it was christianity in the Roman church versus unchristian tendencies in her, whence the Protestant church took its rise. There was certainly room for the bible to be used as an armory; this sacred volume was also acknowledged by the foe who was in the field. And why should the bible not be of more value, as an historical record of the Genesis and nature of our religion, than all tradition? The apostles enjoyed a higher authority in the church, and so did the evangelists with them, than all the fathers and teachers of the church, who came after them. Is it unnatural that their written documents should be regarded as of more importance than all the sayings and writings of the church authors after them, who, to some extent, at least, must be of a very doubtful authority in the Roman church herself? So much in regard to the rule of faith and tradition.

It requires very little insight into the whole question pending between Protestantism and Catholicism, to observe that here is the turning point for both systems. As long as the parties are divided on this doctrine, an understanding between them on other controverted matters, is not to be expected. It cannot be our interest here, to bring up item after item of the Cardinal's exposition of the Roman faith for refutation, or defence of the Protestant doctrine. Of course, he cannot bring

anything really new. The merits of the book are, in the main, contained in the manner and style in which he gives his illustrations. The book, just because it holds fast to every jot and tittle of the Roman faith, and contends that there is, in the whole Protestant church, as such, error and nothing but error, from beginning to end, is to a Protestant mind most impressive in regard to its clear demonstration of the immense difference between both systems. The whole view of christianity, the question, what our christian religion was intended to be for the world, the manner in which it had to accomplish its great mission in the history of the world; all these cardinal points will present themselves to the Protestant reader. He may lay the book aside, and be satisfied that the Roman church does not understand what christianity means; but he will hardly deny that her leading men, as well as the mass of her members, do not know that "they have a zeal of God, but not according to knowledge," and that she, as a whole, must have a strong, and not an unnatural aversion to our Protestantism, and against the confused and broken up state of our church life, which aversion will not be overcome by Protestant harangues or tirades. Protestantism is, in fact, a thing not recommended by its outward appearance; it requires a deep agitation of the inmost man, and altogether a more spiritual and really intelligent view of religion as such, fully to realize its intrinsic value, and to feel that in its fundamental doctrines, the real nature and character of christianity is better understood and better appreciated than in the Roman church. And no doubt there is a great lack in this respect, with many of us. They are, *by tradition*, enemies of the Roman church, but a more impartial investigation of their own principles and religious views, might easily convince them, that they in sentiment and practice, are a great deal nearer to the Roman standpoint, than they ever were aware of. It is more in regard to forms that they are the antagonists of the Roman church, but in regard to the spirit, the genius of their religion, they are her near relatives.

In bringing our perhaps too protracted remarks to a close, we refer to a single, very material point, to which we have already alluded. We asked ourselves, after having gone through the Cardinal's lectures, what is Christ to this man, what is the position of Christ in the whole Catholic system? Certainly the Cardinal keeps hold of the language of the old church symbols, on this distinctive doctrine of christianity; certainly he uses the strongest terms of orthodoxy; he even tries, as much as he can, to trace back all the principles and practices

of the Roman church to Christ himself; he skilfully gives to Christ's deeds and words that interpretation which will best suit the aim he is seeking. But what is this Christ in the Roman system? He is, in fact, nothing but the giver of a new law; he has lived, he has spoken his words, he has chosen his disciples, he has suffered on the cross, he has gathered the treasure of grace for his followers, he has made the necessary arrangements for the organization of his church, but then, having accomplished all this, he has retired far above the clouds, he is not living in the midst of his people; he is only represented there by the Pope and the clergy. They are his agents with full power. They have a right to sacrifice him again and again. They tell his flock of him, what they think proper. They teach them to implore the holy Virgin, whose intermeditation and interference the Lord did not accept whilst he was on earth (John 2: 4), and to invoke the saints to mediate for them, that Christ in his sublime glory might not forget the poor sinner in the dust.

Is this the living Christ of whom the New Testament speaks? Is this the new divine life which he promised to all those who believe in him? Has Christ to this end manifested the Father's name unto the men whom the Father had given him?" Is, therefore, the Son glorified by the Father? (John 1: 1-6). Certainly neither the apostles nor the most profound teachers of the church of all ages, understood the mystery of incarnation and its effects in such a manner. Who would ever think that Christ did not mean a real life communion between himself and his redeemed, when he speaks to a poor sinful woman of the water of life, which he can give (John 4: 10ss.) or when he says, "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5: 39, 40)! Certainly our Lord, means something higher than the mere connection with an outward church organization, or the mere submission to laws and rules which he might have established for it, when he prays for all whom the Father has given to him, that he himself may be in them (John 17: 23) or when he promises to those who love him, that he with the Father will come to them and dwell in them (John 14: 23). No doubt the New Testament is a new law, but the great *conditio sine qua non* for the fulfilment of this great law, is that change which the heart of man has to undergo, by which Christ's life is implanted in him as a new divine power, which will make him similar to Christ (Gal. 4: 19), that he can say with St. John, his commandments are not

grievous (1 John 5: 3). Let such witnesses speak out for themselves before all the world, what they have experienced by coming in contact with Christ; nothing is to them of more importance, than to pronounce that Christ the Lord had new life given to them. So says St. Peter, that by communion with Christ we shall all become partakers of the divine nature (2 Pet. 1: 4); so St. Paul reminds the faithful, that when Christ, *their life*, shall appear, they will also appear with him in glory (Col. 3: 4); and St. John testifies, that God has given to us eternal life, and that this life is in his Son; "he who hath the Son hath life" (1 John 5: 11, 12).

Perhaps some one might say, that the Roman church would most willingly acknowledge the full meaning of these words. She would not deny their deep and weighty import. But let us go through our Cardinal's book, where the fundamental doctrines of the Roman church are exposed, and you will easily be persuaded that for those ideas there is hardly any room left in the whole system. The church and her organization, and her old established practices; this is the all-absorbing theme, and Christ himself has become a stranger in his own house and property. She is a Mausoleum for the dead one. We were truly grieved to see how unchristian, particularly in this respect, the author presents himself, certainly not to the honor of his church. That the personal union between the believer and Christ is a fundamental article, in which all christians may glory, because it is the actualization of the mystery of the kingdom of God with man, of this our author seems not at all to be aware. It does not augur very well for his church and for her piety, that there is so very little room in her for the living Christ himself, that in fact it seems he has once lived for her, but now exists there only by various representations. We would remark, that this general character of the Roman church piety, admits of most glorious exceptions, and that there are not a few in her bosom, who, sincerely seeking the truth, are not satisfied with the worship of Saints, nor with penances and good works, or with an obedient admiration of the miracle of the Mass, but who, with Mary, humbly sit down at the feet of Christ himself. We hope the Cardinal is one of them, and that it may be true of him, as is the case with many of the communion of his church, that their life and piety are better than their church doctrine, in many respects.

Parting from the book, we part with the distinct feeling that our Protestant confession, in spite of the sad state of the Pro-

testant church, has been endeared to us by reviewing the differences existing between the sisters, the children of one mother. But we part from the book without any hostile feelings; we have felt anew, as often before, that there is more common ground between Catholics and true Protestants, than there is between Protestants and the many infidel, rationalistic, destructive tendencies, which aim to make their home in the Protestant church. As long as the Roman church does confess that Christ came into the flesh (1 John 4: 2, 3), so long we have no right to regard her as cut off from all connection with the body of Christ. Remembering her faults and imperfections, we are reminded of our own, in many respects, most deplorable state. We will never lose an opportunity to learn, even from our antagonist, and we will not dishonor ourselves by making him worse than he is. Neither of us is perfect. Christ must be glorified in both of us, more than he has been and is yet, and men and their thoughts must be more subdued on both sides. We put our trust in him whose work the church is; she is his creature, and looking into the dark future of church history, we can hope for new revelations of the divine glory in her, and we fully adopt what Thomas Aquinas says, speaking of salvation and incarnation: "*Ad omnipotentiam divinae virtutis pertinet, ut opera sua perficiat et se manifestet per aliquem infinitum effectum* (Summ. I. qu. 1, Art. 3).

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#### ARTICLE IV.

#### CONTRIBUTIONS TO THE CHRISTOLOGY OF THE CHURCH.

By Dr. G. THOMASIUS.

Translation continued from page 413.

#### INTRODUCTORY NOTE.

We shall not be at all surprised, if, as the publication of our translation progresses, and abstruse points are extensively considered, the charge should be repeated, that we are taking up the pages of our Quarterly with empty speculations and dreamy representations. The charge can be made by those only, to whom the subject discussed is itself offensive. As respects the views unfolded and defended by our author himself, it is perfectly obvious that they are imperatively called for by the interests of the church, and indispensably necessary to the vindication and establishment of her sound and strictly scrip-

tural doctrine concerning the Redeemer's person, as constituted by the inseparable union of the divine and human natures and to the correct understanding and just appreciation of the work of redemption.

It is one thing to unfold clearly, and to state fully and distinctly, what the church believes and must believe respecting this exalted subject, in order that she may remain in strict accordance with God's word: it is another thing to endeavor to *explain* the doctrine believed. It is the former which Thomasius is aiming at: the latter he does not attempt, fully and avowedly aware that he is dealing with a great and glorious divine mystery. Thus to unfold and state the doctrine of the word and the church, is simply a work of unavoidable necessity, imposed upon the church by the unceasing efforts of the world to spoil her of her treasures of sacred truth; and by the subtle objections and acute speculations of rationalistic or infidel theorists and philosophers, who seek to undermine christianity and the church, by proving that they have no foundation. Our readers will admit that our author does not, as he needs not, fear the adversaries; that he does not shun the brunt of battle: none can fail to admire the manly courage with which he faces the enemy; the firm reliance on the strength of truth with which he collects, and the candor with which he states all their objections; the skill and power of reasoning with which he combats and successfully demolishes them, the fulness with which he unfolds, and the force of scriptural authority with which he maintains the doctrinal views of our church.

The comparative novelty, in this country, of the objections and speculations here ventilated and disposed of, can make nothing against our presenting this discussion in our pages: the adherents and advocates of these objections and speculations are landed on our shores by every ship and steamer from Germany; and here, as well as abroad, our church will have to fight an obstinate and fearful battle against the speculative tendencies of the age, and in behalf of her scriptural christology, and of the entire structure of doctrine which is based upon it and the atonement. For this conflict, the translation of works like this will help to prepare and forearm our church in America. And even if we admit, as we readily do, that these theories and speculations are very preposterous, it cannot be denied that they but too easily acquire a deep and extensive influence, that they are exceedingly acute, and only too acceptable to millions of our fellow-citizens, and that they can be adequately met only by equal or superior acuteness, and by profound and comprehensive views of the real truth. In the present state of sacred science in this country, we must go to Germany for weapons wherewith to combat and overcome the speculative errors and false doctrines imported from that land of thinkers, and fountain-head of rationalism.—TRANSLATOR.

THE development of the christology in our church, had its starting-point in the doctrine concerning the Lord's Supper. The point which first and foremost claimed her attention, was the person of the glorified Godman. But with the dogmatical specifications [Bestimmungen: definitions] which had, in this particular, been laid down, that mode of life and form of existence, which characterize the Redeemer's sojourn on earth,

did not correspond. Here, then, the doctrine respecting the humiliation came in as a necessary complement, thus: That Christ had, indeed, by virtue of the *unio personalis*, *possessed, according to his humanity also*, the divine glory, from the moment of the conception, but that he had voluntarily resigned the *use* of it during his life on earth, with the exception of particular instances (the miracles).<sup>1</sup>

The *exinanitio*, which was necessary for the redemption of the world, presupposes, therefore, the already effected union, together with the *communicatio idiomatum*, which this directly involves, and consists essentially in the renunciation [*Verzicht-leistung*: laying aside: dispensing with] of that complete use which the incarnate Logos might have made of the divine majesty, omnipotence, omniscience, &c.<sup>2</sup> "Its externally veiled glory had merely withdrawn itself from the periphery of its manifestation and activity, into the centre of the personal unity, in order to afford to the human nature a greater and more unembarrassed scope for unfolding itself in the full reality of a human existence." Baur, p. 447.

Now it is true, indeed, that with these definitions, a part of the further difficulties upon which the Reformed insisted, were in advance, disposed of. For, when the latter advanced the objections, that from the Lutheran doctrine followed the impossibility of the Redeemer developing himself during childhood to a naturally human life [*einer natürlich-menschlichen Lebensentwicklung des Erlösers während der Kindheit*]<sup>3</sup>; and further also the monstrous conception (*monstruosum figmentum*, the favorite expression of Strauss), that the Redeemer had, when in embryo and as an infant, ruled and filled the world by his omnipotence; and lastly, the assumption of a ubiquity, by virtue of which he, at the same time that he lived and suffered on earth, was present also in heaven as man, whereby his entire human existence would be converted into a docetic semblance, and the reality of the incarnation, the passion, the ascension, &c., be absolutely annulled (*Admon.* 260-269): the reply was perfectly correct: "that these consequences or

<sup>1</sup> F. C. p. 779. *Haec autem humanae naturae majestas in statu humiliationis majori ex parte occulta et quasi dissimulata fuit.* [But this majesty of the human nature was, in the state of humiliation, for the most part hidden, and, as it were, kept secret]. This occultare is afterwards more particularly defined as being a renunciation of the *plena possessio et usurpatio*; p. 767. Cf. *Apology* Bl. 109. *Nichtgebrauch*.

<sup>2</sup> Cf. Chemn. in the work already cited, p. 551. *Exinanitio non significat privationem, depositionem seu vacuitatem plenitudinis Divinitatis, quae in Christo habitavit, sed respicit usum seu usurpationem ejus.*

<sup>3</sup> *Admonit. Neost.* 160.

deductions are mere inventions, because the Godman had, during the state of his humiliation, kept his majesty concealed, had not exercised his omnipotence, had not made use of his omnipresence (F. C. at the place already cited: Apology, 95. 109. Chemn. in the work quoted *supra*, 473). Nevertheless, with this distinction of possession and use or exercise, the difficulty was disposed of in one direction only, whilst in the other it was augmented. While the contradiction between the definitions of the dogma, and the life of the Redeemer as externally manifested, was thus seemingly got rid of, it was the more deeply transferred into the person, whereby occasion was given to a series of critical censures, which have already been, in part, brought forward by the Reformed,<sup>1</sup> but have been particularly urged, in all their force, by Strauss, Baur and Dorner, and which I cannot but acknowledge to be, in the main, well founded.

For, in the first place, "the assumption of even a *partial* use only of the divine omnipotence (*vide supra*) would in part again do away with the advantages which the doctrine of the *exinanitio* [Entäusserung] affords, and introduce into the life of Jesus something unsettled and arbitrary." Dorner 175; but apart from this, the possession of divine attributes, that are not exercised, seems to involve a contradiction within itself. For surely, these attributes, as definite qualities of God's essence [als Wesensbestimmtheiten Gottes] are, according to their nature, something actual, as, in fact, the very essence of God is, according to the doctrine of the Lutheran systematic divines themselves, to be regarded as *actus purissimus*. "This is particularly obvious as respects the omniscience, which, if it exists at all, cannot certainly be not exercised, inasmuch as it is impossible to bring about, that one should not know what he does know." Now, if we conceive of the child Jesus as possessing this attribute, as endowed with the absolute consciousness and knowledge of the Deity, which, complete within itself, embraces the universal all, the whole childhood of the Redeemer is destroyed, and that gradual growth in years and

<sup>1</sup> Their [the Reformed] own mode of viewing the subject, however, not only did not lessen the difficulties, but rendered a solution absolutely impossible. When Schneckenburger, in the *Theol. Jahrbüchern von Zeller 1844*, No. 2, says, that the Reformed doctrine satisfies the demands which Dorner insists that a christology must satisfy, he has scarcely apprehended this theologian's real meaning. For Dorner demands, if I correctly understand him, not the possibility of a merely human life-unfolding in the Redeemer, which the Reformed doctrine does indeed afford, but the possibility of a unital [einheitlichen] *divino-human* development of life, which that doctrine renders absolutely impossible.

in wisdom (Luke 2: 40) is converted into a mere seeming. To appeal to the renunciation [Entäusserung: exinanitio.] is of little or no avail against this objection. For either a renunciation [a laying aside or giving up] of the omniscience is not at all possible, or it is an abandonment of its possession. (F. C. 782.) And how are we to reconcile with it that declaration of the Savior, Mark 13: 32, that *crux interpretum*? To the explanation, that he had indeed known the day of judgment, but had not desired to know it, we are not likely to give our assent; and the other explanation, that, although he had it in his power to know it, he did not then make use of this power, is just as untenable, because omniscience is not a mere capacity, but consists precisely in absolute knowledge. But if a real absence of knowledge [nichtwissen: not knowing] is here admitted, then he is according to his humanity—and that is here the point in question—no longer omniscient.<sup>1</sup> But this difficulty does not happen to meet us in this one particular case only, but it recurs in respect of every phase of the history of the life of Jesus: it presents itself in connexion with every question that he addresses to his disciples, and to his heavenly Father: it threatens to break up the entire continuity of his life-development [i. e. his development in the forms of human life]; and if to the omniscience we add also the other attributes, the possibility of obtaining a just conception of his person seems utterly to disappear [so geht, wie es scheint, die Anschaulichkeit seiner Person vollends verloren.] The same being [subject] who has, for our sakes, laid aside the divine glory, and sojourns on earth in the form of a servant, who has not where to lay his head, is, at the same time, to be in the plenary possession of omnipotence, only that he abstains from

<sup>1</sup> Chemnitz in the work already cited, 450. Calov. Synop. 281: Different is Luther's view, in the Christmas sermon on Hebrews 1: 3sq. On Mark 31: 23, he says: "The gloss is here unnecessary, that the Son knows not, that is, he does not desire to know it. It is only needful to state, that the humanity of Christ has, like any other holy, natural man, not at all times thought, spoken, willed, perceived *all* things, as divers persons seek to make of him an omnipotent man, and entirely mix up the two natures and their functions. As he did not at all times see, hear and feel all things, so neither did he at all times see all things with his heart, but as God led him and brought things before him." Erlg. Ed. Vol. I. p. 185. But the view taken of this subject by our earlier dogmatic writers, is not by any means to be considered as really dualistic. With the subtle distinction between *personal* and *habitual* knowledge (or between *scientia divina et naturalis*) they doubtless intended to signify, that the former pertained to the Redeemer only *potentia* [i. e. potentially], and did not, therefore, actually [faktisch] occur during the state of humiliation, in his consciousness, but merely the habitual, the temporally-human [zeitlich-menschliche]. And this view might be easily defended. But then a different view would have to be taken of the *status exinanitionis* from that which is taken by them.

exercising it: the same humanity is, by virtue of the communicatio idiomatum, to be absolutely perfect, free from progressive development [dem Werden entnommen], endowed with all the properties of the divine nature, and yet, at the same time, one that is restricted, subject to progressive development [eine Werdende]. And more than this: if the former is really the case, "then every thing that is human in the life of Christ is to be regarded as signifying something purely negative, i. e. a non-exercise of the divine nature immanent in the humanity of Christ, and doing away with the limits of finiteness [so enthält alles Menschliche im Leben Christi die rein negative Bedeutung eines nichtgebrauchs der der Menschheit Christi immanenten und die Schranken des Endlichen aufhebenden göttlichen Natur]": Baur 448-450. Strauss 145 sqq. In fine, these incongruities appear most striking in respect of the omniscience. The logical consistency of the dogma, the correct principle *nec λόγος extra carnem, nec caro extra λόγος*, peremptorily demanded the ubiquity of the human nature. The Form. Conc. expresses itself on this subject in an indefinite manner: it seems to leave it optional, whether we will assume: *Filium Dei glorificatum etiam secundum assumtam naturam et cum ea praesentem esse posse ubicunque velit*, or: *praesentem esse*, p. 783. [that the glorified Son of God is, also according to his human nature and with it, *able* to be present wherever he pleases, or, that he really is so]; and this indefiniteness of expression has its origin in the different views entertained by the authors of the F. C., Chemnitz asserting only the possibility, Andreä, on the contrary, the reality of the ubiquity of the human nature.<sup>1</sup> Now, in applying these views to the state of humiliation, it was necessary, *either* to give up the ubiquity entirely, which Chemnitz (in the work already quoted) was evidently very much inclined to do; and with this the church's view of the unio was abandoned, unless it had been intended to restrict also the omnipresence of the divine nature, which Chemnitz very decidedly declines doing: for, in that case, certainly, the Logos would be united with the humanity only, as it were, in a single point, but in all other respects exterior to it, or separated from it, which is the Reformed doctrine; or, reasoning consistently, it was necessary to assert, with Andreä, the ubiquity also in respect of the state of humiliation; and, in so doing, the attempt was made to overcome and get rid of the Docetism which here impended, by

<sup>1</sup> Cf. Chemnitz, in the frequently cited work. Cap. 30, p. 494 sqq. *posse praesentem esse, quando et ubicunque voluerit*. Baur III. 435, 436. Andreä in Colloq. Montisb. 312 sqq.

distinguishing between a natural local, and a personal illocal presence (praesentia intima et extima praesentia λόγου ad carnem, et carnis ad λόγον): this attempt had been made even by Luther, and in this he was followed by nearly all the later orthodox theologians. But here all the abovementioned difficulties and objections immediately return again,<sup>1</sup> and disclose the weak, i. e. the still defective side of the dogma.

There are only two ways in which these difficulties and objections can be encountered and disposed of.

Either we give up the doctrine of the communicatio idiomatum in its essential features, cease to conceive of the human as possessing the properties of the divine nature, which is personally connected with it, and rend asunder the intimate bond of union, with which we have described them as joined together, and substitute in the place of the living unity and interpenetration a mere companionship [ein blosses Nebeneinander]. But then we shall be compelled also to give up again all the earlier premises, the entire doctrine of the unio hypostatica, and of the communicatio naturarum, and to throw back the doctrine upon the unsatisfactory stand-point, at which the Reformed church stopped short. And then we shall have to say: "Whilst the man was gradually developing himself, the Logos remained the same in his absolute operativeness [aktualität: power, scope and reality of action]: whilst the man slept in the ship, he was, as God, omniscient: whilst the man hung on the cross, the God ruled the world." Strauss 143. But this is precisely that dualism, which leads, with resistless force, back to Nestorianism, and still further, to Ebionism (Vid. supra. Evang. Rev. Vol. IV. pp. 101 and 102). But our church has achieved the victory over this, and we will not and dare not return to it. There remains, therefore, nothing for us but to go forward. Let us not shrink from the bold step; the entire historical unfolding of the dogma compels us to take it. It can consist in nothing else than this, that we make up our minds to take a more strictly definite and more profound view of the renunciation [Entäusserung: exinanitio]. We do not restrict it to the humanity which is made one [geeint] with the Deity: we extend it also to the Deity that is made one with the humanity; and this is, at all events, required by the principle of our dogma, that is, by the unio hypostatica. We assume, therefore, a self-restriction of the Logos in the incar-

<sup>1</sup> Luther's Grosses Bekenntniss. Colloq. Mont. p. 327. Hutterus Loci. (1661.) 180. Calov. Synop. 255. Quenstedt Syst. Theol. L. 1. c. 3. sect. 2. quæst. 14.

nation.<sup>1</sup> So far as the one undivided Christ is in possession of Deity [Gothheit], so far he has and possesses it also as man, and so far as he has, as man laid aside its perfect possession, so far has he given it up also as God.

With this view we are not only delivered from all those objections, but we still further unfold and carry out the idea or notion of the personal oneness. We give to the second half also of that sound and correct principle: "*nec humana natura extra divinam, nec divina unquam aut uspiam extra humanam*," its full weight, and we attain to a more definite conception of the person of the Redeemer. That with this view we do not contradict the sacred scriptures, may be demonstrated, for the present, by only this one declaration of our Lord, John 17: 5. But if we have the word of God on our side, we shall certainly have the doctrine of our church, which is founded on the scriptures, in our favor.

But the truth is, that to this step [i. e. to take this view of the subject] the doctrine of our church itself admonishes and directs us in various ways. For, in the first place, it has elaborated the dogma *primarily* with reference to the state of redemption. Its *tendency* is to demonstrate the efficacy and presence of the glorified Godman in his church; and it openly avows this as its object. Its purpose is, to explain the majestas, quam Christus secundum suam humanitatem ad *dexteram virtutis Dei accepit* [the majesty (or glory) which Christ has received, according to his humanity, at the right hand of the power of God]; it everywhere gives prominence to the fact, that its definitions refer preeminently to the exaltation: jam vero postquam adscendit, *imprimis* autem per glorificationem, are the usual expressions; and thus it leaves room for the further carrying out of its principle with regard to the state of humiliation. In the second place, our church's doctrine itself, in several instances, designates this state as a restriction of the divine, when it says of the exaltation, that Christ had been exalted *ad plenam possessionem et divinae majestatis usurpationem*, p. 767., although it does (at p. 612 and in other places) speak of a restriction of the use or exercise: this it

<sup>1</sup> A different solution has been attempted by Schneckenburger, in the work already referred to. [In a long note Thomasius communicates this attempted solution, accompanying it with his own comments, and showing that it is unsatisfactory and inadmissible. We do not think it necessary or important to translate this note. Schneckenburger's speculations are clothed in the terminology of modern German philosophy, which it is very difficult to render into intelligible English. It has no necessary connexion with the discussion in the text, and is of no account whatever.—T.A.]

does from the fear of falling into Arianism.<sup>1</sup> But thirdly, the church's entire doctrine concerning the redemption, not only admonishes us to assume, but itself assumes throughout, such a self-restriction or self-limitation of the Logos, as we insist is necessary (Cf. Evangel. Review, Oct. 1851, p. 243), only it has not been consistently carried out; and lastly, the practice of our church is pervaded by a strong tendency to view the incarnation as an exinanition of God [als Entäusserung Gottes zu fassen]. Sermons and Christmas hymns everywhere breathe the thought. "All his power he lays aside, humble and lowly he stoops to be;" and it is easy to perceive, that with this more than a mere assumption is meant. Thus understood, the dogma acquires, it is true, a somewhat different form, and even some essential definitions of the Form. Conc. seem to fall to the ground; yet this is only in appearance; for it is the fundamental idea [der Grund Gedanke] of the Lutheran Christology, which thus attains to its full weight and authority: it as a *carrying forward* [eine Fortbildung], to which the entire historical unfolding of the dogma, to which particularly the form which it has acquired in the Lutheran church, of itself urges and impels us; a progressive movement which is, however, possible only upon this basis.

#### ARTICLE SECOND.

In proceeding now to attempt, on the basis of the results at which we arrived in the first article, a sketch or delineation of the christology, I feel bound to declare beforehand, that I desire that which here follows, to be regarded as only an attempt. For the subject of the present dissertation is a mystery, and that the most sacred and exalted, the depth of which I do not presume to fathom. All that I design to offer, is a contribution to the correct scriptural apprehension [auffassung] of it. I do not here, by any means, make pretensions to completeness. In the following treatise I take for granted, not only the personality of God, but also the doctrine of the Trinity, and that in the sense in which the church avows it, i. e., that in the one Godhead there subsists a threefold real distinction, by virtue of which God is Father, Son, and Holy Spirit; three hypostases, one in essence, distinct according to personal subsistence. The first demand which modern theology is wont to make of any attempted christology, is to prove the *necessity of the incarnation*; and this, therefore, is the point at which we begin; not, however, in order to demonstrate this necessity,

<sup>1</sup> Cf. Chemnitz, in the work already so often cited, 299.

but to combat it in the sense at least, in which it is usual in recent times to assert it. Against this fundamental idea [Grundgedanken] of the so-called speculative christology, we at once set that of the Bible. The incarnation of God is a *fact*, in which not some relation, existing *per se* between God and man, arrives at consciousness, but in which an eternal divine purpose is carried into effect; a historical fact, occurring at a pre-determined point of time (Gal. 4: 4.), having in God's *free* love its foundation [or origin], and for its object the redemption of that world which had rebelled against God, John 3: 16. 2 Cor. 5: 19. As such, however, it can be deduced, *neither from the nature of God, nor from the idea of humanity [or mankind] and its historical development, as being necessary.*

The *former* of these is the pantheistic view of the subject. According to this, the human being, as spirit, is identical with the divine, and the latter has, in the development of the humanity [in der menschlichen Entwicklung], its reality and manifestation. All history is nothing more than the process, in which this oneness subsisting *per se* arrives mediately at a knowledge of itself [sich mit sich selbst vermittelt]. But in Christ the point is given, at which it enters into self-consciousness, or rather, attains to self-consciousness. "He is that individual, who knows that his self-consciousness is one with the divine, and in whom the others can then also attain to the same consciousness." According to this, mankind would be the Godman, and the incarnation would be the process, by means of which God becomes known to himself in man's consciousness; a continuous history of the absolute Spirit, which has in Christ only reached its highest point, and not even this, because it continues itself and attains to real completeness in later individuals, especially in the organs of the speculative consciousness [i. e. in the modern philosophers, particularly, as he himself asserts, in Hegel:—Tr.]. •

According to this view, the historical significance of the Redeemer is, and must ever be, entirely subordinate: it is regarded only as one point, or one stage [Moment] in this process; and it is, in fact, of no great consequence, whether, with Rosenkranz, we explain the meaning of this doctrine to be, that the idea of the theandria [der Gottmenschheit] had been realized in an absolute manner in Christ; or whether, with Strauss, we put mankind in the place of Christ, which would be the more correct exposition of the system consistently carried out. Either way, this entire view of the subject is irretrievably pantheistic, and, in connexion with it, a historical

fact, an incarnation in a biblical sense, cannot at all enter into consideration. For not the Son of God has, according to this theory, become man, but mankind have come to the consciousness of their substantial oneness with God: the peerless individuality [die Einzigkeit] of Christ, his distinctness from the Redeemed ceases: they are all Godmen in the same sense in which he is, i. e. points or individual manifestations [Momente] in the great process, in which that identity of the finite and the infinite spirit becomes mediately known to, and conscious of, itself; or, as Dörner expresses it, "the finite spirits are nothing but the fleeting forms or larvae [or masks] into which the divine spirit throws himself, through which he passes, in order to be conscious of himself." (In the work already quoted: p. 422.) But if we take the other alternative, and view the relation from the opposite side, the theory sinks at once into the slough of Ebionism. For, if all are essentially equal with Christ, then he must also be regarded as occupying essentially the same position as all the rest; and in so far Schleiermacher, with whom even Strauss here agrees, takes the right view of the matter, when he says, "that he has misgivings as to the speculative view [of our subject] leaving us much more as respects the historical person of the Redeemer, than is left by that of the Ebionites." In this sense, therefore, a christian theology, which, with all believers, bows the knee at the name of Jesus Christ (Phil. 2: 10.), and worships in the crucified the Son of God, cannot acknowledge the necessity of an incarnation.

The *second* of the two views specified above, in the form in which it now begins to be prevalent in theology, and claiming the exclusive possession of the truth aimed at by the other just exhibited above, is a modification of the christology of Schleiermacher's school. It starts from the idea of humanity [or mankind: *Menschheit*], which it considers as that of the "divine humanity [Gottmenschlichkeit]." It holds the following language: in order that the idea of humanity [of mankind] may be truly realized, it was necessary that its archetype, God himself, should appear to exhibit that oneness of man with God which is the destination of our race. The whole history of our race has been, from the beginning so disposed and directed, as to develop itself to this utmost point of elevation, to this one highest personality in which humanity [mankind] has concentrated its entire fulness, and completed its idea; and that hence the incarnation, independently even of any reference to sin, was a necessary fact. The signification and design of the incarnation accordingly is, to be the perfect completion of the

human creation [der Menschenschöpfung]; the Godman is the perfectly unfolded flower of humanity: the design of his appearance [or manifestation] is, that the realization of the idea effected by him may pass over upon the entire race, i. e. that the incarnation [Menschwerdung: our English word is obviously not quite apposite] may continue and repeat itself in all the particular members.<sup>1</sup>

There is some truth at the bottom of this view. It is correct in this, that it insists upon the relation of the Redeemer to mankind being regarded as primordial, and as having its foundation in the creation itself, and in that it represents the design of the incarnation to be, the realization of the idea of our race. But it labors under a twofold error, which renders it utterly useless.

In the first place, it labors under a false apprehension of the idea of humanity [i. e. the idea that was to be realized in and through mankind]. For, this is here very unceremoniously represented as identical with that of the theandria [der Gottmenschheit], for which divino-humanity [Gottmenschlichkeit] is only another expression. The archetype, i. e. the Son, or rather, as they really intend, God, (for the Trinitarian distinction is here given up at the very outset) is put on the same footing with the image and likeness, mankind. But this is wrong. For the Son is [an] absolute personality: man's personality is that of a creature [der Mensch ist kreatürliche Persönlichkeit]; the Son is the plenary possessor [der Inbegriff] of the infinite fulness of God, essentially one with the Father, but personally distinct from him, creator and sovereign of mankind; the latter [man's personality] is intended to represent, within the limits of a created nature [der kreatürlichkeit] and to image forth within the bounds of finiteness, what the Son is absolutely. This is the divine idea [Gedanke] which is realized in mankind, and therefore by no means coincides with the archetype. The idea of humanity [mankind] is not that of the theandria, but that of the creaturely [sit venia verbo: kreatürliche] copy or image; and the creature does not, for this reason, occupy the same position as the archetype, but is beneath him who is its creator and Lord. For the same reason it is *not* the destination of man, "by development in

<sup>1</sup> It is well known that this view resembles the opinion already indicated by Irenaeus, by several Scholastics, particularly by Duns Scotus, although it was developed in a different sense: "etiamsi homo non peccasset, filius Dei esset incarnandus" [even though man had not sinned, the Son of God must needs have become incarnate]; the same doctrine was held by Osiander. In the modern form presented above, it originated with Schleiermacher. Cf. Glaubenslehre II., § 89, § 92.

time, to become what God is by eternal personality :” it is *not Godmen, but men of God* that we are called to become, 1 Tim. 6: 11;<sup>1</sup> and accordingly also, the manifestation of the eternal archetype cannot *resolve* itself into being the realization of the idea of mankind; as, in fact, the Logos manifest in the flesh, although under the one aspect essentially like unto us, is yet, and will ever be, under the other, specifically different from us. When this is denied, this view must force us irresistibly back into pantheism, according to which mankind are substantially identical with the Deity, and the finite personality is only the form under which the absolute is manifested.

But, in the second place, there is at the bottom of this view a false conception of the original state of mankind, and of the historical development of our race. For, according to this view, mankind, as it was<sup>2</sup> created by God, either would not have corresponded with its idea, or, at least, it would not have had the ability, through itself, to realize this idea, and hence also neither to accomplish its design [Bestimmung: destination], but in order to this there would first have been required an act of God in the midst of the course of history [in der Mitte der Geschichte], a new act, integrating and completing the creation [die Schöpfungergänzenden und vollendenden Aktes], if the incarnation is at all to be regarded as an act of God, as, according to this view, it certainly is. If any pretend to deny this, and on the contrary represent the incarnation as a product of human development, they contradict therewith *all* those passages of scripture, according to which the Father sent the Son: Matt. 10: 40; Luke 9: 48; 10: 16; John 3: 17, 34; 5: 36, 38; 6: 29; 7: 28, 29; 8: 42; 10: 36; 11: 42; 17: 3, 8, 18, 21 sqq; 1 John 4: 9; Gal. 4: 4; Rom. 8: 3:<sup>3</sup> all those declarations according to which the Son proceeded not from beneath, but from above, did not come forth out of the root of mankind, but came down from the bosom of the Father: John 1: 18; 8: 23, 42; 13: 3; 16: 27, 28; 17: 8;

<sup>1</sup> This difference between Godman and man of God, is already insisted upon by the sagacious S. J. Baumgarten (untersuch. theol. Streit. ed. Semler, II. p. 4.) in opposition to the Socinians and others, who employ the term ‘Godman’ in the erroneous sense, that he is the same sort of Godman as all pious people, those particularly who are endowed with extraordinary graces, deserve to be called, and thus the term Godman and man of God are obviously confounded with each other, and regarded as synonymous.

<sup>2</sup> We are, of course, not ignorant of the English idiom, which would require verbs and pronouns to agree with mankind, as a noun of multitude, in the plural number: we have used the singular, in order to conform to the German, to do which seems necessary in this place.—Tr.

<sup>3</sup> Let the perfect agreement of the scriptures be noted.

and denies, moreover, the universality of human depravity, that dominion of the flesh, which is not capable of producing out of itself any thing but its like. John 3: 3 sqq. The tree of the human race, as it has grown out of the first Adam, produces no such fruit as is witnessed in the Redeemer. Rom. 5: 15 sqq. That which is holy is not born of that which is unholy. John 3: 6. Apart, however, from the depravity which was produced by sin, if mankind had, from the very beginning, developed itself organically, it would have realized, through free self-determination, its divine destiny, because it was created in the image of God. On the basis of this likeness of God, with which man was created, a state of free communion with God, in love and in life, such as is now to be attained through the grace of redemption, would have been produced; the idea of mankind in a kingdom of God would have attained its complete realization. But even in this (normal) way mankind would never have become *that* which Christ is, i. e. would never have elevated itself to theandria, which, indeed, it *neither can become, nor is intended to become, through the manifestation of the Godman*. For it is the destination of mankind, only to attain the highest degree of *likeness to God* that is at all attainable for the creature, without giving up its creature nature [kreatürlichkeit] and its dependence upon God; *but not to attain that essential equality [Wesensgleichheit] with God, which is proper to the Godman alone*. Even after we are glorified into his image, he remains, to all eternity, the bond of our communion with God, the object of our praise and our adoration. (Cf. Phil. 2: 9, 10. Rev. 4: 11.)

If we refuse to acknowledge this his peculiar dignity; if, on the contrary, we maintain "that he is not the only Godman," we lower him to the same level with the redeemed, and exalt these to the same eminence with himself. Thus the theory, consistently carried out, leads, on this side, back to the rationalistic and Ebionite view of the person of Christ; whilst on the other, it lapses into pantheism, with which it is not willing to be confounded: it is, however, more correct to say, that it starts with pantheism for its presupposition. But either view is alike contrary to scripture.<sup>1</sup>

<sup>1</sup> Justly, therefore, have the earlier systematic divines answered the question: an Filius Dei in carnem venisset, etiamsi homo non peccasset? in the negative. e. g. Quenst. Syst. de persona Christi, p. 156. But Thomas Aquinas, who discusses this question more fully, already says: Cum in sanct. script. ubique incarnationis ratio ex peccato primi hominis assignetur, convenientius dicitur, incarnationis opus ordinatum esse a Deo in remedium contra peccatum, itaque peccato non existente incarnatio non fuisset.—Summa Theologiae, P. III. qu. 1. a.

In opposition to these speculations, *the fact of the incarnation can be comprehended only in and from its connection with the purpose and plan of redemption.* Through sin the original communion between God and man had been interrupted [gestört], and with it our race had not only apostatized from its idea, but had also become an object of the divine wrath. For the opposition [Widerspruch] of the human will against God provokes the reaction of the divine holiness, which shuts out from itself the sinner who abnegates it [sets it at naught] by his will. To put an end to this disagreement [Zwiespalt], and anew to receive the guilt-laden race into the communion of his favor and his life, is the eternal counsel of God's love [der ewige Liebeswille Gottes]. But both, the reconciliation [Aufhebung] of the disagreement, i. e. the blotting out of the guilt, and the restoration of the communion which is thereby conditioned, could take place only, if God himself appeared personally in the human race, and became a member of it, in order to make it an object of his favor, and to produce in it the commencement of a new life [einen neuen Lebensanfang: a new life commencement]. Hence the eternal counsel of divine grace respecting mankind announces itself as the purpose of redemption [bestimmt sich als Rathschluss der Versöhnung: determines itself as purpose, &c.] through the incarnation of God. From this point of view the sacred scriptures everywhere represent it: Cf. John 3: 16. Rom. 8: 3. Eph. 1: 5, 7. 2 Cor. 5: 19. "God was in Christ reconciling the world unto himself:" the Father sends the Son *εἰς ἀπολύτρωσιν, εἰς ἄφεσιν ἁμαρτιῶν, ἵνα ζήσωμεν δι' αὐτοῦ* [for the redemption: for the forgiveness of sins: that we might live through him]: the Son comes into the world *σῶσαι τὸ ἀπολωλός*, to save that which was lost, Luke 19: 10. John 12: 47. 1 Tim. 1: 15. This is the design of that great mystery: Now, so far as this design could be accomplished only through the incarnation, we do indeed call the incarnation a *necessary* fact; but this necessity has no other foundation [Grund: reason, cause] than God's free, pitying *love*, which is not willing to let mankind, created for communion with him, be lost, but desires to reconcile them with itself, and to do this in a way in which alone it was possible.<sup>1</sup> Therefore we do not say,

<sup>1</sup> In order more fully to demonstrate this necessity, it would be necessary to exhibit the idea of redemption [Versöhnung: reconciliation]; and this would here lead us too far. We therefore merely observe, that the early systematic divines of our church already rejected the proposition of the scholastics, that God might have effected the redemption of mankind in any other way, that he might have chosen to adopt, and that, on the contrary, they sought to deduce from the relation of the holy God to sin, and to the law, the

that the redemption of the world might not have taken place in some other way; (the consideration of different possibilities that may exist for God, is only the expression of our limited insight into the internal connexion of things); but we do say, that it is an act of love, therefore of freedom, or, what amounts to the same thing, *that it is the free act of the self-devoting love of God* [der sich selbst dahingebenden Liebe Gottes] (John 3: 16. 1 John 4: 9, 10. Rom. 8: 32.), which is no more in need of a redemption of the world, than of the creation of the world, in order to be in itself eternally blessed in its absolute fulness.

Regarded as having its origin in the purpose of this love, the incarnation is an act of the one triune God. But its effectuation is to be ascribed neither to the Father, nor to the Holy Spirit, *but to the Son*, the eternal Logos, (John 1: 14) and that, in the first instance, already in consequence of that immanent trinitarian relation, by virtue of which all divine revelation from the Father takes place through the Son in the Holy Spirit, (Rom. 11: 36); more particularly, however, in consequence of that peculiar relation which the Son sustains, as archetype, toward mankind created by Him and for Him. For, as it is the calling of mankind to represent, in the manner of a copy, and as well as a creature can [abbildlicher und kreatürlicher Weise] (vide ante) the relation which subsists between Him and the Father, therefore it [mankind], like every thing else, has in him not only the ground of its existence [the source of its being], but the norma of its being [Wesens] and of its whole relation to God, and sustains, therefore, the most intimate relation [Beziehung] to Him. He is the mediator between it [our race] and God. To Him, therefore, it will also belong to effect, by his mediation, that restoration, now that the original relation had been disturbed [broken up] by sin. And to this object the whole of his efficient agency [seine ganze Wirksamkeit] tends from the very beginning. For, although mankind has separated from Him, yet He has never withdrawn himself entirely from it; but, on the contrary, He continued, even in the darkness to be their light (John 1: 5), and throughout the entire course of the preparatory economy of salvation he advanced into constantly increasing proximity to the world; nay, he had already, at least in Israel,

necessity, as well of a vicarious satisfaction, as of a Godman. Cf. Chemnitz, Loci II. 792. Gerh. L. VII. p. 57. But here we must not forget, that their theory of satisfaction was very different from that of Anselm, with which it is usual, quite erroneously, to represent it as identical.

entered into a covenant relation with it (*τὰ ἰδία*, John 1 : 10, 11), and now appears in it in person, in order to bring back mankind, through redemption and reconciliation, to their divine destination, and therewith to their idea, from which they had apostatized [von der sie abgefallen war]. Not from it, that is, from mankind, therefore, but from him its [their] creator and archetype, does the act of incarnation proceed ; and this act is already in itself the beginning of redemption. For, by means of it the communion between God and man is most perfectly restored, first of all [zunächst] in his own person, in the person of the Godman.

The next question, therefore, which claims our attention, is that which regards the much disputed POSSIBILITY of such an act.

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## ARTICLE V.

### THE LUTHERAN CULTUS.

By Rev. M. Loy, Pastor of the Lutheran Church, Delaware, Ohio.

At a time like the present, when christians everywhere are earnestly inquiring after the old paths, the church's cultus, or public services generally, which is so intimately connected with her life and spirit, cannot be deemed unworthy of notice. Latterly the subject has, as is natural when so much is thought and said about Zion's past, present and future, been exciting no small degree of attention ; and to many minds nothing, which may be said in elucidation of the questions involved in it, comes unseasonably. Old liturgies are eagerly sought and purchased, as well as old theologies ; and the interest manifested, in various parts of the country, in the liturgical and hymnological movements, is proof sufficient that the subject is not looked upon with utter indifference by those who think much, and mournfully, and hopefully still, of the wars and woes and prospective weal of our holy mother.

We look upon this interest as a not inauspicious sign of the times. In proportion as the devotion to the faith of our fathers increases, do we expect the yearning after the forms in which this found its proper utterance, in worship, to become deeper and more general. The old spirit will look fondly and wistfully toward the old body, and long to inhabit it once

more as its appropriate home. The awe-inspiring, solemn, tranquillizing old service becomes more and more ideally present, as we gaze upon the past, and our souls, passing around and around the old structures, desire, with the feelings of the banished, to look in — to be permitted to worship there as brethren. But we must take our shoes from off our feet, for that place is holy ground. Whilst we muse upon it sadly we become more fitted for it. It breathes upon us with its balmy, chastening breath. Old memories crowd upon us, "pleasant and mournful to the soul," but commending themselves the more to our hearts the thicker they cluster. Do we hope against hope when we trust that our eyes shall yet see, and our hearts shall yet rejoice while participating in, the glorious old liturgical service of the Lutheran Church, making her glad throughout all her bounds? It may be: be it as the good Lord, who knows our wants and loves us better than we do or can ourselves, will and please; but to us it appears as a "thing of beauty," and who shall blame us for hoping that it may yet prove a "joy forever?"

The Cultus of the Church has not had its importance overrated in the attention which it has received. It merits more, perhaps, than has lately been given. It is the expression of the Church's life and spirit, and bears, therefore, in some sense, a confessional character. So far as it does this, it requires the same vigilance and care on the part of churchmen to preserve its purity, as the confession generally. But it is also an important means of propagating that life and spirit, and therefore, we shall not go amiss if we make it a subject of prayerful concern. Towards the illustration of this, as an incentive to further inquiry in this domain, the present article is directed.

The forms and order of public worship, are not, in every sense, *adiaphora* (things indifferent). No one, beyond the Romish pale, presumes that they are absolutely necessary to salvation, as they exist at any particular period. The Augsburg Confession guards sufficiently against any such errors, when it says in Art. 7, that "for the true unity of the Church nothing more is required, than agreement concerning the doctrines of the Gospel, and the administration of the sacraments, nor is it necessary that the same human traditions, that is, rites and ceremonies instituted by men, should be everywhere observed." The greatest variety might possibly exist in the same Church and with the same faith. Heresy and schism are not inseparable from differences in this field. Still, we cannot look upon it as altogether immaterial what form of

worship the Church possesses. Nor was the Lutheran Church altogether indifferent, notwithstanding the principle of her confession just quoted. Such passages as the following in the old Church regulations were never suspected of a departure from the spirit of Lutheranism. "Although the Christian Church is not built upon the uniform order of ceremonies, but upon the foundation of the prophets and apostles, which is our Savior Jesus Christ, and upon His holy divine word, yet, as God is not a God of confusion, but of peace, and desires that all things should be done decently in the congregation and that unity should be sought, (1 Cor. 14), there can be no doubt, that the adoption and preservation of uniform, spiritual and useful ceremonies, so far as possible, is a service highly acceptable to His Eternal Divine Majesty, which, apart from the many other purposes of utility which it subserves, tends to preserve the unity in His doctrine and to prevent many offences to the common man, who observes the external ceremonies and judges the doctrines, sacraments, and the whole ministerial office by them. Therefore, the prescribed order in hymns, lessons and ceremonies shall be observed in our churches. And where it has hitherto not been done, the pastors shall be governed by this regulation; they shall not, without very weighty reasons, depart from it, but in free Christian charity subject themselves, that strifes and offences among the people may be avoided. No one shall be allowed arbitrarily to oppose this order, or make alterations according to his own pleasure."<sup>1</sup> No, it is not altogether indifferent. The spirit of the Church must manifest itself in some form: without a Cultus she cannot exist. The form will stand in an organic relation to herself; if no extraneous cause prevents it, the form will harmonize with the spirit, and bear its impress. Gross wrong may be done by laying such obstructions in the Church's way as prevent the development of her worship according to her internal life; and in spite of let and hindrance she will work her own way at last to a full expression outwardly of what she cherishes within her bosom. Of this we are the more confident as the conviction deepens and strengthens, that the Cultus stands in a more intimate relation to herself than the dress to the body, which may be changed or wholly dispensed with, without essential injury; although even in this view it would not be wholly without its importance. The queen must not appear in rags—the king must not be addressed in doggerel—the place appropriated for a habitation

<sup>1</sup> See "Pommersche Agende."

of God, in an especial sense, must not be a stable, whilst men are shown into parlors. But the relation of Church and Cultus is rather the organic one of soul and body, the former influencing the latter always and adapting it to itself. The life and spirit of the Church must ever stamp itself upon the forms and order of her public worship, and make the latter a general confession of her faith.

A glance at the cultus of several of the chief branches of the Church, and the principles according to which it is arranged, will convince us of the correctness of this position.

One of the principal features of the Papal system is its rigid ecclesiasticism. The Church is put in the place of Christ. The cultus is evidently influenced by this throughout, and could scarcely stand any length of time without it. A different spirit would soon produce for itself a different form. We hear but little there of the divine word; its place is supplied by legends of saints. The heroes and martyrs of the Church leave but little room for prophets, apostles and evangelists. The Holy Supper even appears in her pageantry rather as a sacrifice *of* than a sacrament *for* the Church. She presumes to be in possession of all already, and need not stand before the Lord as poor and needy. She gives to the Lord offerings and sacrifices, and seldom thinks of receiving. Her sacrifices are acceptable to God, and every individual member, in virtue precisely of his membership, makes them also when the Church makes them through the priest, without much concern about his own spiritual condition. The laity have very little to do, therefore, with the public worship; they need not participate with song and response; it is not even important that they should understand the language: the Church can speak as well, by proxy, in Latin. The power of the priest, upon whose will the relation of the individual to the whole, and therefore, each one's salvation depends, is conspicuous in doctrine and cultus; he is an important part of the Church, which the cultus must glorify. She prays to herself in her saints; she preaches herself in her saints' legends; she commemorates herself in her saints' holydays. As performed by the holy Church the rite and ceremony has moral worth in itself, apart from the laity's subjective condition, and forms and ceremonies are therefore multiplied to an enormous extent, while the individual often remains a mere wondering spectator as the gorgeous pageantry passes by. This multiplication of ceremonies is also connected with the Pelagianizing tendency of the Romish church, in accordance with which there is something meritorious in all her acts. But also in another

view is the depreciation of grace and the undue exaltation of nature, in Pelagian fashion, manifested in her love of pomp and display. She uses them for their influence upon our fallen nature, without caring to ascertain whether this influence is exercised by the Holy Spirit, using art merely as an occasion for applying the word, or whether it is the merely natural result of its operation upon the imagination and passions. Whether it is divine grace that inspires us with reverence and awe, or human genius, when architecture and sculpture, and music and painting combine their magic charms, is not material, the only thing of importance is, that the effect be produced, whether it be the effect of divinely-wrought, abiding faith or humanly-excited, transitory feeling. The evils and errors of the Romish system of doctrine are also the evils and errors of that Church's cultus.

The Reformed churches, as distinguished from the Lutheran, were actuated by different principles. Their religious system will not easily be confounded with the Romish; but just as little will their cultus, which is controlled by a spirit of its own, giving it a distinctively Reformed character. The formal principle of the Reformation, that the Bible is the only rule and norm of faith and practice, was not received by those churches altogether without endangering the material principle. To them the Bible was rather a new starting-point, from which the Church and all her appurtenances must be developed anew. What she already was and had was of little consequence. They thought it not sufficient to sift and try the old possessions by the Bible; from it rather new ones must be drawn for the occasion. Their cultus showed and shows the effects of this. Nothing was left of the church-edifices but the blank walls, devoid of all ornament — mere lecture-rooms in the most simple style of architecture. There could be no enthusiasm for the "frozen music" and "petrified religion" of the ancient domes. Among them no architect was raised up to sing a psalm to God of which a Freiburg cathedral should come. Altars became mere tables in the plainest dining room style. The ministerial dress must be abandoned as preserving a merely superstitious awe. The baptismal laver was not convenient, besides reminding too much of certain superstitions connected with it. The organ's deep swell and soul-stirring peals of beauty and majesty must be hushed. Bells must cease their mystic sound. Statues, paintings, crucifixes and crosses must vanish. Bowing at Jesus' name, folding the hands in prayer, making the sign of the cross, and all such symbols, must disappear as unnecessary childish ceremony

and form. Music, in general, is respected but little. Even poetry is a field left fallow, the psalms serving all their purposes. What they have in this domain is undoubtedly borrowed or, at least, learned from the Lutherans. All this is accounted for by the principle mentioned above: those things are not commanded—they cannot be produced immediately from the Bible. The process by which they are ruled out is thoroughly unhistorical, but, in the sense of the Reformed, thoroughly biblical. They are not to be looked upon as possessions of the church, to be retained precisely because they are so, unless the Bible prohibits them; the question with them is simply whether the Bible enjoins them as necessary, and then, of course, they are dropped, because there is no churchly prejudice in their favor. Whether the departure from these principles observed occasionally at the present day in the cultus of Reformed churches, betokens an approximation toward Lutheranism, or whether it is the result of the indifference which prevails so extensively in all churches, we will not presume to say; but the fact does not militate against the views here presented, because it may be accounted for in either of these ways.

With regard to holidays, fasts and festivals, these churches have certainly not relaxed their rigidity in the application of their biblical principle. Not only has the ecclesiastical year, among them, become a nonentity; but, in late years, even the Christian year with the epochs in Christ's history, are, at least in some denominations, dwindling entirely away. Even Christmas, Good Friday and Easter are falling into oblivion as high days for the Church: as if men feared they might show their Lord an honor, which He has not required in so many words, while the feeling of fitness and propriety is sufficient to secure a celebration of civil festivals, without law. The minor holidays, as belonging to the history of the Church, distinguished thus from those which refer directly to the earthly life and death of our Savior, never could be respected or relished by those who had no sympathy with the history of the Church—no appreciation of the Lord's life continued in His Mystical Body. To all this the Episcopal Church, of course, forms an exception, as a Church altogether sui generis, with her Reformed articles, Lutheran Prayer-Book, and traditions not altogether free from the Romish spirit.

Add to this the rejection of the sacramental element in the Reformed churches, and their bald worship will be sufficiently accounted for. They do not believe in the real, active presence of the Savior in His Church. They do not assem-

to receive from the Lord, so much as to bring to Him their offerings. Their cultus is altogether sacrificial. Even the Lord's Supper and Baptism are memorials. Whatever they have in the house of the Lord they are expected to bring with them. The whole cultus partakes, therefore, rather of a stirring, awakening, than of a quiet, solemn, soothing character. The sermon is more excited and exciting. So are also the prayers, and for this reason mostly extemporaneous. Thus, with all their endeavors to do away with all art and pomp as influencing the imagination, and to suit everything to the naked understanding, they fall into the Romish error again of trusting to natural enthusiasm, and this unquestionably from the unsacramental separation of the Holy Spirit from His chosen means of operation upon men's souls. This depreciation of the sacramental exerted its influence also in preventing a proper development of the sacrificial. They received little, and therefore, had little to give. Hence the sermon, in time, became not only the centre, but almost the sum of their cultus. Upon their principles could it or can it ever be otherwise?

We are now ready to appreciate the thesis, that the Lutheran Cultus is also distinctively Lutheran. If the genius of our Church were not evident in its parts and their arrangement, it would be an exception to the rest. But it is not: her cultus is an expression of her principles and faith. With her the word of God was paramount also; but this led her not to despise the customs of the Church, but rather to respect them. No one, who has the least acquaintance with her history, supposes that she went to work upon radical principles. She was strictly conservative from the start. The Bible was to her the touch-stone and test of all doctrines and practices; but she did not, in a destructive, revolutionary spirit, overturn all existing doctrines and forms for the purpose of constructing others anew from the Bible in their stead. The Bible was her norm and measure, and she applied it, as such, to things as they existed. She cut off excrescences, because they squared not with her rule; she supplied deficiencies for the same reason. Thus she reformed the old cultus as she did the old doctrine. She proved all things and held fast what was good. If a reformation consists in the entire destruction of a church and the creation of a new one from the Bible, as some seem to think, the Lutheran Reformation never was completed and, in the spirit of the Lutheran Church, never can or will be. She had no heart for any such work, and we trust she never will have. This conservative, historical principle is manifested in her order of public worship, as well as in the various parts of which

it is composed, both as to the form and the contents. The Kyria, Litany, Gloria, Creed, Sanctus Agnus Dei, Benedictus, Magnificat, Nunc Demittis and Te Deum were as much her property, and are now, as they were the possessions of the Church before, receiving only, wherever necessary, a greater adaptation to her own spirit and her paramount purpose of instruction. The communion remained for her an essential part of every full worship, and of this the capital. By the word mankind was called to the redemption which is in Christ Jesus, in the Holy Supper this was received and enjoyed. Around these chief parts of the cultus all the others collected, as the forms of reception and thank-offerings for gifts received. Without either word or sacrament there can be no public worship in the Lutheran sense; without the communion there can be no complete worship. The spirit of our Church requires weekly communion.

The Church-year, upon the same principles, had her profound respect. She honored the festivals and holidays, with their appropriate lessons, giving them something more than a mere commemorative character in her eyes. Not only was the Lord's day, with the scripture texts which gave distinctive character to each in the year's revolution, and which were therefore, also the texts for her sermons, considered a high day, as the weekly festivals of the Lord's resurrection; she had a love for all that were rendered sacred by their associations with our Lord's history. The old Christian year, with its sumless saints' days and saints' legends, required reformation; but she did not find it necessary to abolish it entirely. She had a sure rule in her Bible, to guard against superstition and dishonor of God by giving honor to man. The festivals, at whose foundation lay a work and word of the Lord could stand, and the word made present the work. Not only the days of the highest order, as associated immediately with Christ's work, were to be sacred. Christ works in and through His people also, and the work in them and through them hallow certain days. There were festivals of a subordinate rank, therefore, retained as the apostles' days, Mary days, &c. Her historical principle necessarily prevented such from falling into contempt.

The Church and its furniture did not require destruction and re-erection and arrangement. She honored the old domes of the past, through whose "long drawn aisle and fretted vault the pealing anthem swelled the note of praise." "Once ye were holy — ye are holy still!" The wondrous organ — how could she else than love it warmly, since it praises God

with such deep solemnity ? She loved the old statutes and pictures too, with a perfect love : they are a "visible word" that speaks when all around is silence. She did not fear that the Lord would be displeased by offering to Him the beauty and glory of earth ; for all things fair and bright are His. Art belongs not to the devil, though often abused to serve his dark purposes ; it may and should be baptized in Christianity and offered to the Lord, and then it will be an acceptable offering. The Lutheran Church thought it beneath her dignity to bring it into her service merely to please and invite ungodly artists by its natural charms ; she well knew how to distinguish between nature and grace — between the operations of human art and the Holy Spirit. She steered clear of the Romish Charybdis in this respect ; but she shunned the Scylla on the other side just as well. Her object was to instruct even in the beautiful and sublime, and she reckoned not amiss. She will not, moreover, be suspected of considering Christianity intended solely for the imagination and feelings, and arranging everything accordingly with a view only to influence them ; but wrong would be done her just as well by imputing to her an exclusive concern for the intellect. She rather looked upon it as designed for man, in whom the intellect, sensibilities and will are found, than for any one of these taken separately ; and man thus gained for Christ, he had the right and duty to exercise all his powers and have them exercised : art and science are holy when holy persons use them.

The altar had not the rule of faith and practice against it, but the usage and history of the past for it : it was retained. Nor is this at all improper ; her principle required it. It is the symbolical representation of the place where the Lord dwells, who *is* present in the Church. From this holy place the Lord bestows the Gospel word and the sacrament, and here the congregation offer their sacrifices of prayer and praise, whence the minister turns, with the people, toward the altar in the latter case. The church retained also a characteristic ministerial dress, there being no word against it, and old usage, beside the propriety of an official dress upon him who really holds an office apart from the general priesthood, for it. She loved the sign of the cross, bowing at Jesus' name, &c. as natural utterances of her emotions, by signs both expressive and impressive. In all these things she had no fears whatever of going astray, for she was sure of her principle : her heart was fixed, and her steps bold and decided.

From the beginning the Lutheran Church was steady and unwavering in her faith in the Lord's real presence in His

Church. Her members accordingly assembled rather to receive from than to give to the Lord. A distinction was made, and is made still, between sacrifices and sacraments. The former consist of sin-offerings and thank-offerings. The Lord offered Himself once for all for the sins of the world. Man cannot and need not now make a sacrifice for sin. The offerings of the Church cannot be meritorious, and thus atone for our offences. We must be partakers of the atoning sacrifice of Christ, and being recipients of this, we are prepared to make offerings, not of expiation for sin, but of praise for the expiation made by Jesus' blood. We are recipients in the sacraments, we are donors in sacrifices of prayer and praise for gifts received and to be received from heaven. The chief stress is thus necessarily laid upon the sacramental part of the cultus. We are empty and go to receive from Christ's fulness—our poverty is to be enriched by the unsearchable riches of Christ. The Lutheran Church, preserving this dependence upon her Lord, and receiving faithfully the gifts bestowed, became rich. The Savior's gifts to her enabled her to give in turn to Him the offerings required. Making faithful use of the sacraments, she became qualified to make acceptable sacrifices. Though thoroughly sacramental in her principles, no church has, in consequence, a richer store of material for the sacrificial part of the cultus. Nor was she sparing in the use of this material. Her heart was full, and from her fulness her mouth must needs speak, which she did the more cheerfully as the desire of instructing her members never departed from her, and this object of the cultus was never overlooked.

But the attention necessary to make the whole instructive to the laity could not be secured as long as they were mere idle spectators and hearers, as is mostly the case in the Romish church. The worship must be in the vernacular tongue, and the people must all participate in it themselves, not worship by proxy. A new feature was thus introduced into the cultus, namely, the active participation of the people in all by song and response. The idea of the general priesthood of all believers, now happily revived, called for this. Without it there was no assurance that the attention would be arrested and fixed, as it must be to accomplish what the cultus designs. The worship is tedious to one, who makes not every part his own peculiar concern; and whenever a transaction has a lively interest for us, nature requires that we should not be passive only, but active. Another consideration made this indispensable. The word and sacraments operate not *ex opere operato*. They require faith. Unto this the people must

be exercised and in this they must be rooted and grounded. All must retain the right mind to be worthy recipients of sacramental gifts. All must, therefore, engage in the cultus, whose design it is to establish the faith by giving it the necessary exercise in the way of outward manifestation, and by this expression to propagate it. It is never ripe without its proper utterance, nor can it otherwise exert the earthly influence intended. But neither have sacrifices their effect *ex opere operato*. All are to be prepared to receive the blessings which God bestows in His house; but all are to acknowledge them also and give thanks unto God for them. This requires their active participation in the sacrificial, as well as in the sacramental part of the cultus: the sacrament must be received, the sacrifice must be given, by all to be profitable. The priest cannot hear the word, or receive communion for all, by virtue of his inherence in Christ's body; just as little can he pray and praise for all, apart from any mental and cordial participation on their part. This participation might have place internally, without ever coming to a verbal expression in the way of prayers, praises and responses; but it will not be questioned that it is much more likely to have place when expressed than otherwise, because the very expression keeps alive the worshipper's personal interest in the subject, and because very few are inclined to act the hypocrite upon motives so feeble as those offered in public worship, where activity is a standing rule, all being expected to participate either sincerely or hypocritically. Besides, the Lutheran Church understood too well the relation of the internal condition and outward expression to, and their mutual influence upon, each other, to be indifferent in these things. In her worship there is, therefore, not merely one priest, who does everything for all the rest, but all are priests, and are active as such in sacrament and sacrifice.

To guard against the whims of ministers and congregations, to give the necessary variety of sound words, and to prevent disorder and confusion in the churches, a Liturgy was seen to be necessary, which was rendered altogether indispensable by the active participation of the people in the public worship. There was no disposition to use the glorious liberty of the Gospel in favor of disorder. There is a limit beyond which liberty becomes licentiousness. Accordingly there was no complaint of encroachment upon individual rights, when a certain fixed order of worship was prescribed. The liturgical service was adopted without protest, and retained without murmuring,

until the introduction of another spirit made other forms and a different arrangement necessary.

The Church needs a good Liturgy again : not the minister merely, but the Church : a Liturgy in which the rights of the people shall be respected and their devotional wants supplied. "With the heart we believe unto righteousness ;" but this is not all, nor sufficient : "with the mouth confession is made unto salvation." The people have not, according to this principle, performed their duties as worshippers, when they have been unresistingly, passively present at the public worship : they must worship in spirit and in truth, themselves. Nor is it enough that they have faith in their hearts to some extent, they are to possess it to that extent, at which it passes over into confession : they are to be full of faith and of the Holy Ghost, that from the fulness of the heart the mouth may speak. The Creed must not be said by proxy, with no participation on the believers' part, any more than we must believe by proxy. It is the people's concern as well as the ministers. Our Church has it in the shape of a hymn, that the people may say it or sing it. But the prayers and thanksgivings for bounties and blessings are just as little exclusively ministerial business. The word of God, sounding from the holy place in the people's ears, is not mere sound, according to the Lutheran faith ; nor is it mere history to be remembered ; it is fact and deed, made not only ideally present by the memory and imagination, but really, through the Almighty's almighty word. This must be received, and the effect of reception is thanksgiving, expressed, not permitted to pass in silence. So in the communion. All are to participate in the sacramental, without any *opus operatum* notions, and thus all are to be qualified for participation in the sacrificial. Every part of the latter, every offering made by the people's minister, must have the people's sanction, if it be merely by a simple "Amen ;" just as every offering brought to them by God's minister, must have its reception expressed, if it were merely in a brief "Gloria." But all this would occasion unspeakable confusion and disorder in the public worship, unless there were established forms of response for the laity ; and thus the whole would become an abomination to the object of worship, who is a God of order, not of confusion. Not every man could be allowed to say what seemed right in his own eyes, in season and out of season : there must be fixed liturgical forms, which should be the right and proper expression of right and proper emotions. And thus again the purpose of instruction will be subserved by the variety necessary to adapt the forms to the day

and its proper lessons, as well as by the confinement of the devotional feelings within their proper limits. That which is generally considered an objection to a Liturgy casts its weight thus decidedly in its favor. Without forms there can be no utterance. It is important that the emotions should be right, originating not in the old, but in the new heart. We want internal states as produced by the Holy Spirit, in word and sacrament, through faith. These must have their appropriate forms of expression. When these are once found they are found for all and forever. Those who do not find them satisfactory must learn to find them so. The right form will rebuke their wrong spirit, and serve to guide them aright. Let the same spirit be in all, and there will be unanimity in the response in the same words; and these words, in turn, will be a standing sermon of instruction concerning the right faith and feeling.

But to prevent jarring and confusion in the public ministrations, it is just as requisite to have forms for the ministry as for the laity, and to put the Liturgy into the hands of the one as of the other. The danger of mere formalism in this is not apparent. The right mind will delight to move within fixed limits, when these are sufficiently wide for all truly devotional purposes, and will love to express itself in fixed forms, when those forms are good and beautiful, as well as the appropriate utterance of the man in Christ. These are things to be considered in the formation of a Liturgy certainly; but they are no reasons against Liturgies altogether. And undevout men may also read forms in a perfunctory, formal way. But he who would use a prescribed form without the spirit, would unquestionably extemporize one without the right spirit also; for no one supposes that the Spirit comes by extemporizing, or that His coming is conditioned by the resolve to do so. And in case a spiritless prayer must be heard, which is the greater evil of the two? The extemporary prayer will necessarily be spiritless in form and contents, as well as in delivery; the prescribed one may be full of heavenly fire and emotion, in spite of the mumbled, heartless delivery. The one is cold and lifeless, in spite of the extemporizer's attempts to work up his feelings to some appearance of spiritual warmth, by dint of carnal enthusiasm—a form in which the devout cannot pray, and therefore, an impediment to prayer; the other is a form of sound words in which the people can give utterance to their desires, and to which they can give their "Amen" with all their heart and souls, notwithstanding the defect in its delivery. And if the minister is faithful, but unfortunately not just

in the right mood—which, however, rarely happens with him who humbly uses his form in his room before going to the Lord's house, on his way thither, in his vestry-room, and at the altar before opening public worship—where would he be more likely to catch the proper warmth than from the live, glowing coals of the old prayers, so full of quiet unction? Certainly not from any operation on his own cold, moody brain and heart by natural means, working himself into a perspiration and ending in a flash, at best, which leaves the darkness thicker and the cold intenser than ever.

Moreover, it is not with ecstasies that we have to deal in the sanctuary. The man who goes to worship in spirit and in truth takes the shoes from off his feet, for the place whereon he stands is felt to be holy ground. The prayers of the New Testament have a subduing, tranquilizing effect. They always soothe, never excite the passions. Springing from meek and quiet spirits, that have found rest for their souls in Christ and peace in believing, they suppress the tempestuous feelings within our bosoms and tame our wild excitement. This tendency to soothe and solemnize, rather than arouse in military style, is experienced by all earnest readers of Holy Scripture. Few fail to observe it and deem it holy when it is kept in view in the Church's Cultus. The Romish Church is generally felt to have approached nearer a right apprehension of Christianity, in this respect, than the churches that deal in passion's storm and tempest. Her's is the enthusiasm of art, which has caught the spirit of our religion; the other is the enthusiasm of wild, untamed nature, bringing its carnal zeal into the holy place. Who does not feel in the presence of Divine Majesty rather where art, in all its beautiful forms, calms and quiets, than where passion, in all its rude ebullitions, excites and arouses? The one awes, the other shocks the devout heart. Of course, the one is as exceptionable as the other, when substituted for the means of grace; but only the former harmonizes with true devotion; the latter has no right in the Lord's house under any circumstances, whereas, the former, as regenerate man has sensibilities still, which it is right and proper to exercise, is not only allowable, but highly desirable for its tranquilizing harmony with the Gospel. Christianity teaches us neither to shriek in pain nor shout in pleasure. To be with Jesus always—in Jesus ever the same in glory and in gloom, believing, confiding as a child, humbly and continually, whatever our temperament or condition; not hankering after the feeling of penitence and faith—its agony and its rapture—but the thing, leaving the effects to the Spi-

rit of God, who will make them what they ought to be; not struggling ever to *feel* and *enjoy* His nearness, and to be in unutterable affliction when the fancy takes us that He is far off, but knowing from His word and believing Him nigh, in spite of the devil and our flesh attempts to drive us into despair, calmly trusting all the while — is this not Christianity? This equable frame, this abiding faith, in storm and sunshine, is expressed in the public worship. Let it not be said that we must pray just as we feel, and must therefore be without liturgical forms. Rather must we feel as we should pray, having forms uninfluenced by temperaments and moods, which shall direct us aright when we feel wrong. This is the only way in which all temperaments and moods, at any time present in the congregation, can unite in prayer. If the minister prays just as he feels, without any curb or check to his unsubdued mind — as they must desire, whom a good tranquil form will not suit — there will certainly always be some who cannot, and very probably never be many who can, follow him in all his spasmodic flights and tortuous windings; and the danger is not small that in the expression: “we feel,” many an assertion devoid of strict truth will be borne to the heavens. Better, with calmness and evenness of mind, lay our petitions and praises before God, in sober, solemn words, according to a good form, which all can pray, without falling into any blustering excitement and irreverence.

The objections to extemporary public prayer are many and weighty, and few are the reasons to be presented in its favor, and weak withal. For the people, it is a form at all events, being not extemporized in their minds, and rarely is it a form at all comparable with those to be found in good Liturgies. There is no safe-guard, after all, against confused and confusing, stumbling and blundering, doctrinally false and morally unchristian prayers, but that of composing them at home, if they must be original; and then what advantage have they which liturgical prayers have not? In this way abominable English, false thoughts and figures, bad Logic and Rhetoric, “diarrhoea of words and constipation of ideas,” irreverence and indecency, outbursts of carnal feeling and passion, historical, doctrinal and metaphysical declamation and argument thrust in to fill out the proper measure, unbecoming personalities and particularities, the unpleasant recurrence of pet phrases, dragged in by the hair to the disturbance of devotion — errors which, together with a host of others, are occurring constantly — may, indeed, be avoided; but why not use an old form, “beautiful exceedingly,” and deep solemn and

impressive, which will be admired the more, the oftener it is heard, as most Christians must have observed in the case of the Lord's Prayer, whose beauty and power few appreciate who do not use it daily? Men of all denominations, who have known a good Liturgy and worshipped where it was used, have felt its calm, quiet force; and from more quarters than one the cry for a liturgical worship is becoming louder and more loud. We trust the Lutheran Church, which is originally and from principle, as we have seen, liturgical, will not bring up the rear in such a movement.

Whatever relation the past of our Church may sustain to the present in the minds of different persons, and whatever may be our views of the obligations thus imposed upon us with reference to the cultus, one thing is certain, that, as she has never become another church, she has never lost her original genius and spirit. The historical and sacramental principles which exerted so vast an influence upon her cultus originally, must be respected and exert their influence still, confining liberty within the bounds of principle. Her worship must not be mere pomp and gaudy show for the imagination; but just as little can it be a stark, naked, bloodless skeleton for the bare, heartless understanding. In her cultus, as everywhere else, she preserves her character for holding fast tenaciously the *via media* between extremes.

The forms, of which the worship is composed, must necessarily breathe the Church's spirit; and with regard to every part of the cultus, as well as with regard to it as a whole, her members have vigilance for the preservation of their purity made obligatory upon them. The command is given us to "contend earnestly for the faith once delivered to the saints." About this it becomes us to be very jealous; for "a little leaven leaveneth the whole lump." The consequences of a false doctrine are not to be estimated always by the eyes which see it introduced. They may show themselves in all their pernicious power of error fully developed, only many lustrums afterward, when the canker has already eaten too far about it to admit of easy and speedy cure. That there may be danger in the domain of the cultus admits, we presume, of no dispute.

The prayers, hymns, etc. of public worship exert a wider and deeper influence upon the people, than the symbolical books of the Church. They inculcate their spirit upon the mind and control the habits of thought and feeling. The same vigilant care which is confessedly requisite to preserve

the integrity and purity of the symbols, is proper also with reference to the cultus. What is acknowledged duty in the one case is duty also in the other; and so far as the retention and propagation of the truth is concerned the duty is the more stringent in the latter case, as its influence upon the mind and heart is greater. To convince us of the influence of a Liturgy in the preservation of a Church's proper life and spirit, in spite of surrounding changes, we need only point to the history of the Church of England, whose general Liturgy cannot be denied to have done much for making her and preserving her what she is. Principles are inculcated by the cultus rather than doctrines, by easy gradations; but from false principles the false doctrines will be developed, and that in trains. The Liturgy will have its force, as also the Hymn-book, in instilling the right spirit and principles, which will enable the laity to distinguish truth from falsehood immediately, however, ignorant in other respects.

Give us a Liturgy, then, with the old responses, and with prayers that are prayers, not idle declamation and batology. We want no outbursts of wild passion and excitement, no mad shrieks and shouts, of which, if they came before us in still and sober hours, we would be constrained to repent in sackcloth and ashes. We have no fears that forms will quench the Church's heavenly fire; we hope rather that they will tame all her carnal zeal and passion, and subdue all her merely natural excitement—will restrain the human and promote the divine within her borders. The heart is deceitful and desperately wicked; it may be trusted much too far at the Lord's altar, with the temptation besetting it to offer strange fire. Who, that has been doomed often to hear extemporary prayers offered by different persons, wise and weak, has not at least sometimes wished, for Zion's sake, while shuddering at the lawless liberties presumptuously taken with the King of kings, that the minister were guided in his devotions by a good form, instead of misguiding his people by a home-made, off-hand, bad one? Surely, if the people can be content to pray in the form, often sufficiently wretched, composed for them unpremeditatedly by the pastor, the latter may also learn to pray in a well-approved form of the Church, laying aside all desires to exhibit his piety and eloquence while addressing Jehovah. Prayers may then be had that are really edifying to the Church, breathing her spirit and communicating it to others, and a sweet-smelling savor to Him who heareth prayer. Devout men will then be sure, when with awe and reverence they enter the sanctuary, that they will not

be constrained to be mere idle spectators and hearers of a worship altogether foreign from their faith and feelings; and this worship, in turn, will contribute its share toward the preservation of that lowly, child-like spirit, which finds its proper utterance in the fixed liturgical forms.

We suppose that no one will be disposed to contend that our regular confession of faith must be governed by our ever-varying feelings, and, therefore, extemporary, however, much he might prefer the substitution of a self-made form for the *Litany* and *Te Deum*. As confession is an undisputed duty, not only once, but repeatedly and continually, a fixed form for this will not be considered formalism. In our latitudinarian age the only difficulty with many would be to concoct a form sufficiently wide to suit every man's "private judgment." The Lutheran Church had no such difficulty and has none now. With her respect for antiquity, as well as for the Providence of God in the Church's history, she never dreamed of asking whether the ancient creeds, brief and pithy, as required in the cultus, suited every body's fancy; but retained them, with the presumption that those who found them not adequate expressions of their faith would choose the better part by shaping their faith, which was *not* the Christian faith, according to the confession of God's people in all time rather than by shaping the Church's faith according to their whims. She desired not to stand aloof from the Church of Christ, whose confessions they were. She necessarily had respect for the Church and all that her Lord had done for her and through her. Nor was this at all inconsistent with her view of and reverence for the Bible. The latter was her rule and norm of faith and practice, by which all things were to be proved; but this left ample room for a traditional principle furnishing the things to be tested by the Bible, as the critical principle of faith and life. What was once the unanimous confession of the Church Catholic would not be otherwise to her than sacred. Whatever the Lord had since done, and may yet do, to deepen the Church's understanding of her possessions in its varied particulars, sure she was and is, that these possessions themselves are subject to no change; no development can abrogate or nullify them, how much soever it may expand. She wanted the very words in which millions who are members of the Church Triumphant delighted to give utterance to their heart's fulness; for they were a form of sound words, without all controversy; and the consciousness of a communion of saints, in time and in eternity, excited and nourished by confessing the Catholic faith, which is truth for time and eternity, was too pleasant

and important to her to admit of any indifference about the old form. Give us back, then, the adequate expression of our holy faith, as contained in the ancient Creeds, for liturgical use—confessions that have a cloud of witnesses in their favor in the New Jerusalem. How much of the infidelity to be found around us may be attributable to indifference concerning confessions generally, and to the absence, particularly, of a unanimous confession as part of our regular worship, we know not; but the question is worthy of being considered with earnestness and, so far as we may form an *a priori* judgment, with alarm.

There is a charm in poetry and music which renders the hymn no unimportant part of the Cultus. Art in this form has never met with the same opposition which obstructed it in sculpture and painting. Good poetry is allowed, and music is gaining ground even among old iconoclasts. The people love the sacred song. It is a joy to them, in health and a comfort in sickness. No part of the cultus exerts a more marked influence upon their habits of thought and feeling. They imbibe the Church's spirit from it. The influence of secular song upon communities and nations is proverbial; the power of sacred song is just as great; poetry loses not its power when appropriated to holy purposes. Heretics knew and know its force, and used it for their own ends; so did the orthodox. False doctrines had not a little influence upon the development of hymnology, being disseminated in pleasant lyrics, and these challenged truth in the same and brighter forms. The purity of the hymns in use is essential to the purity of the Church in life and doctrine; false sentiments in forms of beauty are exceedingly pernicious. The consistancy of those who are very jealous for the confessional fidelity of the Church—for its old faith and symbols—and yet indifferent as to the character of the hymns put into the people's hands, is, therefore, not very obvious.

The hymnological part of the cultus may be considered the most difficult to supply in the English Lutheran Church. All who have directed the least attention to the subject have observed the scarcity of good hymns in this language. Few are the good English hymns of any character: a good Lutheran hymn is indeed, a rarity, as under the circumstances, all would suppose without much inquiry. The theory of Dr. Johnson, that the divine is no proper subject for lyric poetry, is put to shame by the rich hymnological literature of the German Lutheran Church. The cause lies not here. But the prevalence of the sacrificial element in the English churches

to the great neglect of the sacramental, has no doubt, something to do with this. The reformed churches, as distinguished from the Lutheran, have ever proved exceedingly barren in this domain when compared with the latter. The Lutheran Church has a very slender literature as yet in the English language, and it is therefore, not strange that she has no fair representation in Psalmody, which generally ripens not earliest. A good Lutheran Hymn-book, so far as we know, has never appeared in English; and, for the present, our hope must be to a great extent, in translations from the German. The attention, however, which the subject is exciting in various quarters, justifies our hope that a better day is about to dawn upon us. And with the blessing of Him, without whom we can do nothing, our Lord and our God, we may, ere long, have a "Lutheran Book of Worship," containing a "complete Liturgy" and "about one hundred hymns" that breathe the spirit of the Church, with all whose joys and sorrows we sympathize, because her faith is ours.

There is not much danger, in the present state of the Church, that the sermon will lose its place in the cultus. It has been attended to almost exclusively, whilst the other parts, equally essential, have been treated slightly. All art, in some protestant denominations, has been expended upon it, whilst all art was cried down in the rest of the Cultus; and in our country, we fear, the Lutheran Church has not been uninfluenced by the prevailing false public opinion in this respect. The sermon, of course, admits of the application of art, as well as the other parts of public worship. It admits of art precisely as part of the Cultus, which requires beautiful forms; but not otherwise. It receives not its power from human decoration and ornament or skill in arrangement: its power is the power of God's word. Not Logic and Rhetoric are the power of God unto salvation to all them that believe; but the Gospel of Christ in the service of which they are used. We fear there is something radically wrong where art is ruled out of the Cultus entirely, upon principle, save only so far as applicable to the sermon; it savors too much of the view according to which the effect of the sermon depends altogether upon the preacher's human skill: if art were considered merely a human concomitant, it would have its place as such in other parts of the cultus just as well. But also the concern for the confessional character of the Church has been directed with too much exclusiveness to the sermon. The obligation of our symbols has been considered mostly with an eye to this, without much attention to Liturgy and Hymn-book.

That the minister should explain and develop the faith of the Church, whose minister he is, in that Church's spirit, seems to us a position of plain morality, without any metaphysical subtleties; and hence it is not only right that he should be pledged to the symbolical books, but anything else must be wrong: he is pledged already by his call to be a Lutheran minister, and no Synod has any right to change or modify such call. But the sermon is not the whole cultus, and is, therefore, not all that requires vigilant fidelity. The Church's weal demands our care for the whole, and for every part of which the whole is composed.

The great falling off which is manifest in the sacrificial part of the cultus, stands in an undoubted relation to the falling off in the sacramental. The fact that we have little to give argues another painful fact, namely, that we have received little. Our worship is often a shame where it should be a glory. Alas! too many go only to "preaching" now-a-days; all the rest is tedious and tasteless. Even the immediate word and the sacraments—"what a weariness is it!" In this state of things it cannot be the divine word in the sermon that attracts—it is the human eloquence. Let the people be taught once more to pray, and receive the Lord's gifts with praise, taking an active part in all as worshippers in person, and then we may hope that the Lord will be worshipped once more in the beauty of holiness in our Church. Our sanctuaries will then be no longer filled with yawning, gaping crowds, who never seem to think that they have any duty or privilege in church beside that of hearing a speech. And then too we may hope that our mother will arise and put on her beautiful garments, and be a praise in the earth, while she prepares her millions for glory in heaven.

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*The Delegation of the Missouri Synod in Germany, being a Visit to that Country, in the Winter of 1851-52. (Continued.)*

Translated from the German of Professor Walther, Editor of the "Lutheraner."

On the next day we departed to Drésden where we had hoped to be able to hear Dr. Harless, the Court-preacher. Usually, however, he only preaches here every second Sunday, and to our regret we were here on the Sunday when there

was no service in the Church belonging to the Court. Yea, in the entire Capital with its many and in part gorgeous churches we could not on this day hear the pure word of God preached except in a small room in the Infirmary. Even here, when we first heard of it, it was too late. We were therefore compelled to content ourselves with a personal interview with the Rev. Court preacher, to which we had already been invited by him at Leipsig. This we did, and notwithstanding Dr. Harless is so much pressed with business, (as Court preacher, Vice President of the higher Consistory, Assistant Counsellor of the Ministry, or Religious Examiner and church Visitor) he devoted so much time to us daily during our sojourn in Dresden, that we were enabled not only to give him an outline of our doctrinal position, but were likewise permitted to converse fully with him in regard to those points which are now agitating the church. He heard our account with great interest, and expressed the most favorable hopes for our American Lutheran church, as well as for the church in general; he assured us also of his concurrence with us in the points of doctrine represented and held by us, and wished that a more active intercourse might in the future be kept up between the church on both sides of the ocean. In Dr. Harless we found a man whose entire appearance, as it filled us with heartfelt reverence, filled us also with entire and unreserved confidence. In him we found united with deep erudition, true christian simplicity; with a dexterity so necessary to his peculiar position, German plainness and true integrity; with great strength and energy, a remarkable mildness and patience, and what filled us with especial joy, a most unprejudiced esteem for all the *new* that is truly good, a most conscientious fidelity towards the *old*, yet *ever new* confessions of our church, and the most humble deference to our old Doctors. The assurance which had been given us elsewhere, was here confirmed, viz: that at present our American Lutheran church can have but little hopes for the sending to us from Germany of capable and faithful candidates of theology; inasmuch as not only the so-called church patrons, but also many of those in church authority, do not, as formerly, discourage true, faithful candidates, but rather seek them out, mourning over the lack of them. The Rev. Dr. Harless, in these matters, agreed with us in full, that the best means of aiding us would be to aid us in furthering and extending our own institutions at home, for the education and preparation of ministers for our church. With great interest he listened to the account of our Seminary, already established, and freely expressed his interest for our Concordia college.

Inasmuch as at present attention is awakened to the affairs of the church in America, throughout all Germany, and especially in Bavaria, Dr. Harless gave us, in the next place, a letter of introduction to her Majesty, *Queen Mary of Bavaria*, and to her Confessor, the Rev. Deacon Ritter Barger in Munich, so that through their influence a general church collection might be taken by us in the Lutheran church of Bavaria. Dr. Harless expressed the hope also, that after the Bavarian Lutheran church, we would visit the Saxon, where the affairs of the American Lutheran church were as yet but little known, but were somewhat spoken about. We spoke to him also about the written statement which our Synod was about to put forth, in reference to the church and the ministry; this met with his hearty approval. It pleased him to hear that this statement, while it would refrain from all personal attacks, and especially would have no polemical character, would yet present our doctrines plainly and truly, by the rich testimonies drawn from our symbols, and from the writings of our best Theologians. Dr. Harless assured us that this plan of defence taken by us, was altogether the best, and that we could not, by any means, suppose that doctrinal explanations, as we find them among our older Theologians, were as well understood by German Theologians as might be expected.

There were a number of Lutherans in Dresden, who had been former members of our church in this country, but had returned to Germany; pleasant as it was to see and speak with them again, even greater joy did it afford us, to receive from them a good confession of their faith. Here also I met with an old friend of my candidateship, candidate Rudel. He now officiates as chaplain to the Alms-house of Dresden. With him also, after a short conversation, we found ourselves entirely in union; formerly in the same errors in reference to Church and Ministry with ourselves he had also arrived at the same conclusions after a thorough and unprejudiced study of the Confessions of our Church and the writings of our older Theologians. The interview, though short, which we were permitted to enjoy with this distinguished, gifted, and well-informed man afforded us great encouragement and strength.

While we were here inquiring for Mr. Justus Naumann, the publisher, we learned to our surprise that Profs. Drs. Höfling, Thomasius, Hofmann and Delitzsch of Erlangen, Kahnis, Lindner, sen. and Lindner, jun., of Leipzig, and Krabbe and Baumgarten, of Rostock, had already in July, of the former year, caused to be sent forth to a great number of German publishing houses a circular requesting aid for our Seminary

in literary works. Among other things it spoke thus: "Dear Brethren: you are certainly not unacquainted with the ecclesiastical wants of our brethren who have gone to North America, and we the undersigned desire to express to you the conviction, that it is our duty to send to the Ev. Lutheran Church there the necessary means of self-preservation and self-extension in the midst of the crowd of other churches and sects, and to aid them in preserving with the confessions of the mother church also the German language, German customs, German learning, and above all, German theology. In the clear conviction of this, our holy duty towards the preachers and teachers of the Seminary at Fort Wayne, we should also look to an institution which has made it a special object to preserve *German church knowledge*. This is the college which was started in Perry County, Missouri, but has been transplanted to St. Louis. The two Presidents of the Missouri Synod, Rev. Wyneken and Rev. Walther, have undertaken an official journey to Germany, and will arrive some time during the month of August. And it is the earnest desire of the undersigned that it may be possible to send with them for the college at St. Louis, a considerable gift of books in the departments of theology, philology, &c. To obtain such a collection of books by the usual method, would require much money, and this is therefore impossible. We have, therefore, ourselves determined to go to the publishers with the request that they would make donations of their publications to our needy brethren in the faith in North America. The publishers, Dürfling and Franke, of Leipsig, are ready to take charge of such friendly donations, and the undersigned guarantee their exclusive application by them to the object indicated, &c. Upon our journey back through Leipsig, we had the pleasure of seeing that the request of the worthy brethren had been richly granted, even beyond expectation.

While pastor Wyneken now returned direct from Dresden to Leipsig, and there took the opportunity of speaking with Rev. Prof. Lindner Sen., (Prof. Bruno Lindner had gone away) I made an excursion by myself to Kleinhartmansdorff, where I desired to spend a few hours with my other living sister, and to Leßlitz, near Wurtzen, where I met an old school and university friend, Rev. M. H. Hasse. In reference to the last mentioned person, while our intimate friendship, commenced in early youth in the same mutual deficiency in christian knowledge, had not been a little prejudiced by my having been permitted by God, already at the university, to

arrive at a confiding belief of our confessions, while my friend Hasse only acknowledged a general christian position, to my great joy he had not remained in the positions formerly taken by him; already the storms of these latter days, by which so many had found the foundation of their faith wavering, had been blessed by the Lord in him, so that he became duly sensible of the necessity of casting his anchor upon the rock of the church confessions. After another short and blessed delay in Leipsig, on my return through that place, I hastened on towards Bavaria, the true goal of our travels.

It was on Sunday, the 5th of October, when I at last (by way of Altenburg, Zwickau, Hof, Culmbach, Bamberg, and Erlangen) arrived at Nürnberg, and was again united with pastor Wyneken, who had hastened thither before me. In accordance with an invitation given us before, we took up our abode in the house of Mr. A. Volk, and met there with a hearty and friendly reception. Our stay at this house (whither we so often returned, and where we continually received new proofs of affection) will remain unforgotten while our life is spared us. Among other things, to our great comfort, we saw in Mr. Volk's large family a *liturgical family service*, conceived and carried out with true patriarchal dignity. Although we were very desirous now of proceeding on to the grand aim of our mission, which was so near at hand, we could not resist the earnest request of Mr. A. Volk to spend the next day also in Nürnberg. We employed the day in viewing this magnificent old town, with its unsurpassably beautiful and venerable churches, and its thousand historical reminiscences. On this day also we became acquainted with Mr. Volk's son-in-law, Rev. Mr. Reuther, pastor of St. Sebald's church in Nürnberg. We soon found ourselves united to him in warm brotherly affection.

On the following day we went in a carriage, procured for us by Mr. Volk, in company with him, to Neuendettelsan, Southwest from Nürnberg about seven leagues, near the convent of Heilbronn, where pastor Löhe is at present performing the duties of his pastoral office. Inasmuch as the favorable or unfavorable result of this visit was of great consequence to our deepest convictions, with heavy hearts we entered the parsonage of Neuendettelsan. But the heartfelt manner, the open frankness and honesty with which pastor Löhe received us, soon drove away all sorrow from our hearts. It was not long before we found ourselves engaged in a lively and friendly conversation upon those doctrinal points in which a difference had been brought to light, between our Synod and pas-

tor Löhe. As the present principal of the Preparatory Seminary at Nürnberg, for America, Rev. Catechet Bauer, was present with us (he had set out on the journey before us, and had announced our coming), he took part in our conversation. How much was accomplished towards the so much desired union, can best be seen by the reader from an article of pastor Löhe's, published in his and pastor Wucherer's paper in Nördlingen, entitled "Communications from and about North America." Although I communicate part of this at this time, I must premise that afterwards we were brought still more closely together than it then appeared, and than the article in question will indicate.

Pastor Löhe has devoted nearly the whole of one of the numbers of the paper (No. 10, of the year 1851), to an article entitled "In memory of the presence of the Rev. brethren Walther and Wyneken in Germany," over which also the heading was placed, "The visit of Messrs. Walther and Wyneken, the two Presidents of the Lutheran Synod of Missouri, Ohio, and other States, to Germany," \* \* \* \* \*

"We therefore make known the following conclusions in reference to our future dealings with the North American church, to which we had already come before the arrival of our American brethren. 1st. That if it be possible for us to labor in behalf of other portions of the American Lutheran church, we will continue to do so. 2d. We reserve to ourselves full freedom of action; but it is still our decided desire to act for other regions, with and through our brethren, in so far as they themselves desire it. 3d. We will especially, according to the best of our knowledge and ability, labor for the furtherance of the particular work of our brethren in their Synod.

We have not laid this article, before printing it, before our brethren from America, but hope that they will be able to see from the same, our sincere and honest purpose. Beloved brethren, for you and with you, we gladly labor; may Jesus and his spirit unite us forever! The Lord bless your outgoings and your incomings, now and evermore,! Amen.

W. L."

NEUENDETTELSAN, Oct. 24, 1851.

Upon our arrival in Bavaria, we found church affairs to have taken a new turn. The higher consistory had just granted a

<sup>1</sup> Here follows a long extract from Dr. Löhe's article, which we do not here insert, as the substance of the article will be found in what has been said by the Editor of the "Lutheraner" himself. We give only the closing part of the extract.—Tr.

rescript upon the complaints presented by pastor Löhe, and others of like mind, in reference to the proper position of the Lutheran church in Bavaria. In this rescript it was declared that the fears of these persons were utterly groundless, assurance was given of the entire security of the Lutheran church of Bavaria, and remaining in the communion of the same was declared to be a conscientious duty. A general conference was needed. For this preparations were made for the 9th of October, and it was held in Schwabach. We also accepted, with great pleasure, pastor Löhe's invitation to be present. Its result has already been made known, yet it is proper that we again repeat the chief points. Those concerned presented to the higher Consistory a written declaration, which they also subscribed, to the effect that, awaiting a correction of abuses, upon the assurance of the Court Consistory, they would remain in union with the church of the country, but that they must now in writing, and hereafter by act, withdraw themselves entirely from that *mixed union in the Lord's Supper* (between the Lutheran and Reformed, or United). This step, the carrying out of a position taken by ourselves at home, naturally met with our hearty approval.—It was of great service to us to see here, all together, so great a number of those who compose the circle of Bavarian Lutheran ministers, among whom pastor Löhe moves. There were present, besides the gentleman just mentioned, pastors Wucherer, of Nördlingen, Stirner of Fürth, Fischer of Aufsess, Fischer of Artelshofen, Volk of Rühland, Rödel of Mengersdorf, Semm of Memmingen, Catechet Bauer (President of the Mission Institution) of Nürnberg, and Assessor Hommel from Erlangen. Although upon conversation with one and another of those here assembled, doctrinal differences came to light between us, yet we confess that the spirit exhibiting itself among these dear men soon won our whole soul towards them. We found here such an humble spirit, such candor, such purity, such earnestness, such joy in the faith, such courage and zeal to give up everything for the honor and word of God, and such unity as we had not yet found in even greater christian communities.<sup>1</sup>

After the close of the conference, pastor Wyneken returned to Neuendettelsan, where he was to preach on Sunday, and I by Nürnberg (where I again remained over night at the house

<sup>1</sup> A circumstance which occurred at this meeting, was quite interesting to us Americans, viz: after the business had commenced, a soldier entered who showed the instructions given him by the government to watch over the proceedings.

of our beloved Mr. Volk), to Erlangen. Inasmuch, as before remarked, according to instruction of Synod, I had to prepare for publication in Germany, and in their name have published, a faithful, written statement of their position, which had hitherto been delayed through sickness, I determined to do this at Erlangen. I did this because I expected to be able here to obtain the necessary literary aids from the University library. I had thought indeed, that two weeks would have sufficed to get the work ready for the press, but through daily interruptions (which were brought about by invitations extended to us, and which were as friendly as they were honorable), our stay at Erlangen was extended to a month (pastor Wyneken had come to Erlangen shortly after me). I came there on the 18th of October. Among all the dear friends of my candidateship, I especially esteem Dr. Delitzsch, who having been called thither about a year before, from Rostock, was now engaged as a regular Professor of Theology. The joy of seeing him again, after so many years, rich with experience, was great.—Although in the meanwhile the unassuming youthful friend had become a learned, influential and eminent German Professor, yet was he the same humble minded man who was not ashamed to acknowledge the bond of union formed between us in our youth, and with a depth of love, I may say, only to be found in a Delitzsch. Through him I very soon became acquainted with his colleagues, from whom, as pastor Wyneken was already acquainted with most of them, we met with a hearty and most friendly reception, far beyond our own expectations. Here were the Professors and Doctors of Theology, Hofmann, Thomasius, Hüfing and Schmid, also Professors Karl, and Rudolph von Raumer, and von Schaden of the Philosophical, and Prof. von Sebewerl, of the faculty of Law. It was favorable to us that this was now the time of their vacation, as these highly honored men were thus enabled to devote more time to us than they could otherwise have done. But few days passed in which we did not have an invitation to dine with some one or other of the Professors, and to take part in their conferences. It would lead us too far were we to attempt to particularize all matters of interest which happened to us there through our intercourse with these distinguished men, and to describe the advantages we gained therefrom. We found here the greatest interest for our American Lutheran church, and especially for our Theological Institution at St. Louis, for which further substantial aid was willingly promised us. Nevertheless, we were not able here to escape discussion also. With the exception of Prof. Delitzsch,

the Professors here assembled, in general agreed with the opinions in reference to the holy office of the ministry, which Dr. Höfling had uttered and maintained in his essays directed against pastor Löhe. According to his views, the ministerial office has not only (as our symbols declare) been given "*directly*" to the church, and has its root "*originally*" (*principaliter*) in her, but also, in so far as it is to be conferred upon particular persons, and is established in a congregation, and publicly exercised by a society, does *not* rest upon any especial divine requisition, nor upon any explicit command of the Lord, but results only from "*a social and moral necessity*," i. e. it has only entered into the life of the church, because otherwise the church could not remain as an organized society, and her objects as a body for gathering together, could not be attained. The most that Dr. Höfling hereby grants, is that the Lord has undoubtedly "*indicated*" his will that the church shall, in the manner that has ever been practised, carry out the command placed upon her, to administer the word and the sacraments. Nevertheless, he rejects every thing like a divine institution of the ministerial office by means of a direct divine command, as something which would give the office the character of a legal ceremonial arrangement, opposed to the most vital and fundamental principles of the Lutheran church. This view we were obliged decidedly to oppose, since our confessions in accordance with the holy scriptures, declare that, "we have a well established doctrine that the office of the ministry comes to us from the *common calling of the Apostles*" (Schmalk. Art. 1st Appendix, New York ed. page 318). Prof. Höfling, however, does not deny that the *Apostolic* office rests upon divine command and divine installation. It is also said, in the seventh article of the Apology, "The church has the command of God to appoint preachers and deacons." Accordingly, the church has not only the general divine command to bring into use the means of grace, but also the specific command to bring the *office* vested in herself into such a form that it may be exercised by persons regularly appointed, "preachers and deacons;" this divine office, in a narrow sense, the office of pastor or presbyter, is not only indirectly in *accordance* with the command which the church has received, but is also an unconditional divine ordinance and institution. We were here at last obliged to observe, that the views of the ministry held by Dr. Höfling, as it appears from his statements, stood upon the Socinian foundation which our church has time and again rejected. Not without alarm did we afterwards learn, in our correspondence, that the Lutheran Theologians

in the University at Dorpat, formerly so excellent, agreed throughout in this matter with the majority at Erlangen.

Another matter of disagreement, which detracted much from our enjoyment in the society of these distinguished men was, that they disapproved of the efforts of pastor Löhe for the reformation of the established church in Bavaria, and the Lutheran churches of the country generally, and refused to coöperate with them. As little as we could think of giving a definite opinion in all points of this matter, to which we were in a measure strangers, yet in the principal point, viz: the demanded abolition and renunciation, in word and deed, of the mixed participation of the Eucharist, we were obliged to give pastor Löhe right, because, in this point, it did not simply amount to a mere hearing patiently, of an accidental misunderstanding, but regarded an actual sin, a practice which not only disfigures the church, but which also affects the essence and stability of the church herself. We cannot, however, express our gratification sufficiently, that this great difference of opinion on this point, as well as on the former, did not, in the least, affect the friendliness with which the Professors had, from the first, received us.

In addition to what has been already mentioned, there were two other circumstances which, in an especial degree, rendered our stay in Erlangen pleasant. First, we could here associate with Mr. Hommel, Associate Judge, one of the most firm friends of pastor Löhe. True, our daily meetings brought out also, almost daily discussions in reference to the church, ministry, Antichrist, &c.; yet Assessor Hommel, with all the decision and energy by which he is characterized, is so exceedingly humble, with all his dialectic acuteness in disputation, so really honest and candid, and with all his seeming harshness, so inwardly a God-fearing christian, that throughout all our discussions, not even the shadow of *discord* appeared between us. Every day did this candid man become dearer and worthier in our eyes, and we hope in him to have left behind us in Germany, a warm personal friend, as well as a warm friend of our church. Mr. Hommel has lately published an excellent musical liturgy, and has dedicated it to his brethren in the faith in America. We propose noticing this in full in our next number, but we may here, in advance, call the attention of those brethren, who have perhaps long since felt the need of a complete musical liturgy, for minister, choir and congregation, to this work, with the assurance that they will herein find, together with advice for correct performance prefixed, all

that is necessary for the liturgical part of public, as also of private worship.

The other matter which so engaged, and rendered profitable our stay in Erlangen, was, that we here became acquainted with a large number of pious students, with whom we almost daily enjoyed an exceedingly pleasant intercourse. Here also (besides the other general christian society of the students of the so called "Uttenreuther") for a short time back, a society of students attached to the Lutheran confession has been in existence, under the name "Philadelphia," as a branch of the Leipsig "Philadelphia," suggested also by the one there. The members of this society, as there are as yet but few of them, eat at the same table, where we also were repeatedly present. We sought to make ourselves as useful as possible to these zealous and hopeful young men, by giving to them what we even in our literary poverty had learned in America, our praise of the writings of our older Theologians, calling their attention to the treasures which there, under a less showy form indeed, lie concealed—treasures of wisdom and knowledge, and experience, which would be sought for in vain in the writings of our later Theologians. While we showed them that it was proper, and a duty for them to become acquainted with the productions of our later Theologians, and that it would be foolish to deny that their works added much to our growing and progressive theology, we also assured them that now, when there was such commotion in the sphere of theology, and scarcely any where a full perception of the truth, it was especially necessary that they should first become acquainted with, and hold fast what our pious, faithful and true Fathers have already built up in their difficult and mighty contests with error. Luther naturally is the first, in whose spirit stirring, life breathing writings, we pointed out to these young students heavenly wisdom. Luther, in whom, as Dr. Rudelbach so beautifully expresses it, "is found the sanctuary for the development of Evangelical doctrines." Judging from verbal and written testimony, this, our witness for the truth, has not been without rich fruits. May the Lord bring them to maturity, and fulfil richly and abundantly, the hopes and prayers which a few of these students thus express, in a letter since written to us. "Should the Lord, in mercy, bring to maturity the fruits of the hours we were permitted to spend in your society, our future labors in the church of Christ shall date from the blessings of these hours. Pray for us, that we may in future be faithful stewards over the mysteries of God. '*Ubi ecclesia ibi patria*,' is the motto of yours, bound to you by the bonds

of a common faith," &c. We cannot forbear here imparting the names of these young men. They are as follows: P. Kellner, candidate for the ministry of Schwirz, in Prussian Silesia, F. Pöhlmann, candidate for theology, of Lorenzreuth in Oberfranken, in Bavaria; Mr. Frommel, student of theology, of Carlsruhe, in Baden; A. Wagner, student of theology, of Dresden, in Saxony; J. Niemach, student of theology, of Kirchwaren, near Hanover; E. Kollmann, student of law, of Grüssom, in Mecklenberg Schwerin, and Th. Merz, student of theology, of Greiz, in Reuss. They also expressed the desire, in an animating, brotherly letter, which they sent with us for the students of Concordia Seminary, to establish a spiritual intercourse between the students on this side, and those on that side of the ocean. Supposing that the contents of this letter will not be uninteresting to most of our readers, we here insert it:

"Dear Brethren:—Grace be with you from God our Father and our Lord Jesus Christ. The church of one faith, upon one Lord, impels us to declare our love for you, although we do not *know* you, even as we love Him, although we have not seen him. Yea, truly are we rejoiced to hear that you stand upon the same foundation with us, and are running towards the same goal. We therefore reach out to you our heart and hand, not for the purpose of founding, but for the purpose of strengthening a union which we have not now first to establish, but which God the Lord himself, has sealed and strengthened. We are members of the same body, children of the same Lord, sons of the same mother, stand upon the same confession of faith, the three oecumenical symbols, and the uncorrupted concordia of our Evangelical Lutheran church; have one aim, to labor with body and mind for Him who was crucified, to prepare ourselves for one calling, and in Christ's stead to beseech, "*Be ye reconciled to God.*" Your fathers in the Lord have earnestly sought, and truly accomplished this union of friendship with our fathers. We will consider sacred the inheritance of our fathers, and defend the same against the Devil and the world, by the truth which through Christ, by the aid of the Spirit, appears to be life itself. Brethren, the enemy of Christ, the Devil, and his host of followers, are raising their hellish darts against the poor, distressed, and small company of the children of God, more than ever in these latter days. Brethren, this murderer from the beginning, shall fail in his attempts to destroy the pure truth of our Lutheran confessions, and with the watchword "*not on earth but*

*under Heaven,"* we will fight and endure, until we also, out of undeserved mercy, shall be removed from every earthly conflict, to the church triumphant. For this conflict we will join hands, united upon the ground of one confession, united especially through mutual intercessions. We send you the mutual regulations existing between us and the Leipsig Society; see whether you can use any or all of them, and so may God bless you in your studies, that you may become qualified to battle for our Lutheran church, with the full armor of Lutheran combatants. Retain in your hearts, a place especially for our Lutheran church in Germany. Prove your acknowledgment of her, in earnest supplication that she may more and more know and confirm the treasures inherited from the toil and struggles of our father Luther. So greet we you with a holy kiss, and commend you and us to our beloved Lord and Savior, Jesus Christ. He will fully prepare, strengthen, and comfort us all, and to Him be honor and thanks now and evermore—Amen.

"The Philadelphia Evangelical Lutheran Society of Students at Erlangen."

Who that loves our church, and our old Fatherland, can read this without heartfelt emotions of joy? As such language is uttered by the young men of Germany preparing for the service of the church, and that too, as we well know, coming from the depths of the heart, we can fondly trust that light in our old home will not be entirely extinguished, but that the Lord determines in mercy to build up there more firmly this beloved Zion. So then, beloved readers, who bear in your souls a desire for the welfare of the church, when you approach a throne of grace, remember these youth in your supplications, who for Christ have enlisted in the fierce struggles of these last troublesome times, holding forth the spotless banner of the word.

We must, however, proceed. Our stay at Erlangen was lengthened, from this cause also, among others, viz: we received many pressing invitations during this time, to visit other places, which we could not refuse. In the first place, the faithful ministers of Nürnberg, viz: pastors Pürkhauer, Reuther, Vorbrugg, Heller, Steger, Friedlein, Merkel, Detzel and Rödel, invited us to come among them, with whom, at different times, we found other ministers also, from the surrounding country. We were called upon anew to give an account of our church relations in this country, a service which we gladly and willingly performed. In our conversations, as was natural, we had to notice the difficulty existing between ourselves

and the Bavarian Central Missionary Society, whose executive committee have their seat in Nürnberg. This society, founded by, and depending upon Government, had originally a very undecided character, as it had been collected together out of many heterogeneous elements. We learned, however, with great joy, that the necessary steps were being taken to place it upon a pure church basis. Yea, that this has already been done, and it is even now ready to take that higher stand, lacking only an expected official approbation and ratification. Yet the more we rejoiced at finding such a numerous circle of faithful servants in the Lutheran church, so much the more regret did it occasion us, to learn that no inward agreement existed between these men and pastor Löbe; that they could not sanction in full, the late steps which he had taken for the reformation of the Bavarian church, although with him, they confessed that the *common participation* in the Lord's Supper, and the united practice in general, which had here and there crept in so completely, should be abolished. They were, however, entirely of the opinion that, as so many evils have been gradually removed, partly by the return of a pure faith, and partly by the action of the superior church authorities, no one should, by too rapid strides, interrupt the quiet and natural development thus commenced. Pastor Wyneken was desired to preach once in Nürnberg, which he did willingly. I must not omit to mention, that from many families in Nürnberg, we received proofs of very marked affection, especially in those of Messrs. Zeltner, Fabricius, Dr. Beck and Fleischman. We expect to refer hereafter, more fully to Rev. Catechet Bauer.

A second place whence we received repeated invitations to visit, was Fürth, where we met with a most friendly and brotherly reception in the house of the truly excellent pastor Stirner, who, with Catechet Bauer, is the co-publisher of the "Correspondens-Blatt" of the society of Home Missions by the Lutheran church. With him we spent many pleasant hours. While here also, we took opportunity to call upon the other faithful ministers of that place, pastors Kranszold and Lehmus, who likewise received us with marked brotherly affection. At the invitation of pastor Stirner, I here presented a confession of our faith before a large and attentive audience.

We have already stated, that when speaking of the great necessity of extending our Theological Institution at St. Louis, Dr. Harless had kindly furnished us with letters of introduction to her Majesty, Queen Mary of Bavaria, and her confessor, the Rev. Dekan Ritter Burger, in Munich, so that thro'

permission of the ecclesiastical authorities, by which alone it could be done, we might take up a general church collection for that purpose in Bavaria. Although we had not expected such aid, yet when offered, we did not feel at liberty to refuse it. We spoke of the matter also with pastor Löhe, the Professors at Erlangen, and the ministers at Nürnberg and Fürth, and they all advised us to follow out the plan proposed. The last mentioned, indeed, promised themselves many good results from the intercourse of the representatives of our church with those of the Bavarian Lutheran church. Professor Dr. Thomasius also furnished us with a letter of introduction to Dr. Boeckh, Counsellor of the upper Consistory of Munich. We accordingly, on the 10th of November, went to Munich by way of Nördlingen, Donauworth, and Augsburg. On the following day we paid our first visit to the Rev. Dekan Burger, made known to him the object of our coming, and presented to him the letters of introduction received in Dresden. He very obligingly offered his coöperation, and invited us to dine with him on the next day. He declared himself the more willing to furnish us with pecuniary assistance, that we might have no need to call away faithful candidates from Bavaria for the service of the American Lutheran church. He lamented the great lack of such, and gave us this information among other things; that at the last examination at Anspach, in which he assisted, *eleven* of the students, if I remember correctly, were rejected in their application for the candidateship in theology, because they could not pass examination. Truly a sad evidence this, of the baneful influence of the political commotions of late years, upon the studies of the young Academicians. But, on the other hand, it furnishes conclusive evidence that there are yet many in the church in Germany, who, notwithstanding the pressing want for faithful candidates, will not entrust negligent *so called students* with the ministry at the conclusion of their course, nor indeed follow the bad plan *sometimes* pursued in this country, of entrusting *licensure* upon a hazardous trial, to any not well proved. True, the Rev. Dekan Burger is the pastor of the "Protestant" congregation of Munich, and is not yet able to demand of every member of his congregation a positive statement that by his entrance into the congregation, and participation in the holy Lord's Supper, he declares himself free from the faith of every other church organization, and comes over to the communion of the Lutheran church; nevertheless, we were rejoiced to know that he acknowledges the distinguishing doctrines of our church as they are, in reference to the real presence of Christ's

body and blood in the Lord's Supper, in opposition to the Reformed doctrine, the power of holy baptism to work regeneration, and the like. The Rev. Dekan is also of those who regard all their hearers according to this confession, as Lutherans, and who discourage those who through fear will not acknowledge it. From Rev. Burger's we proceeded to Dr. Boeckh, where we presented the letter of introduction given us by Dr. Thomasius. We are free to say that the acquaintance which we have formed with this elevated man, will ever be an exceedingly agreeable and precious remembrance. He met us at once with such a lively interest, that we found no difficulty in freely speaking out our minds to him. He gave us to understand too, that the faith of the Symbolical books was his faith, and when we had explained to him the position taken by the body represented by us, he expressed himself exceedingly gratified. He not only immediately promised us his entire influence for the attainment of our object, but did not conceal from us his conviction that he viewed the development of the truly believing Lutheran church in America with hope as great as the anxiety with which he scanned the future of the Lutheran church in Germany; and that therefore he eagerly embraced the opportunity of forming a union with us. While in other parts of Germany we found in so many *no anxiety* in regard to the Revolutionary spirit yet slumbering under the ashes, and full of foreboding and destined in time to spread itself abroad, but rather a trust (to us inexplicable) in the present state of things, in the Rev. Dekan Burger, and in the worthy Counsellor of the Consistory, we found a clear insight into the unsound state of political as well as churchly relations. As we were about to leave the Counsellor, he communicated to us confidentially, that the Court Consistory, in which hitherto he had interceded for pastor Løhe, had thought it necessary, from the late positions taken by pastor Løhe and other likeminded ministers, in reference to the *mixed communion*, to order a rescript, in which the alternative was placed upon them either to submit themselves to the State church without conditions, in the assurance that the upper Consistory would rectify all improprieties entering into the church, or to lay down their ministerial office. This information, after the statements of the Counsellor of the Consistory in relation to his church views, was so entirely unexpected and disheartening, that we took hasty leave, in order to consider maturely before God what course it would be necessary for us to pursue under the change of circumstances brought about by the information. We saw the danger in which we were of violating

our consciences. Nor did we here require long deliberation. Our conclusion was soon reached, and it was this; that we would recall the request for aid which we had presented. We were very sorry that we had already delivered over to Rev. Dekan Burger, the petitions for aid furnished us by Dr. Harless, which, with our letter of recommendation, he had promised to send to the Queen as soon as possible. We feared lest not entirely without blame to us, the Rev. Dekan would be in some way compromised by the interest manifested in our behalf. We accordingly sent him a note immediately, requesting him to delay the delivery of the letters directed to her Majesty the Queen. To Counsellor Boeckh we gave this further explanation: that the communication imparted to us by him had filled us with sorrow, and had thrown us into not a little perplexity; that we could not, without violating our conscience and christian sincerity, suffer the petitions held by him in our behalf, to be presented to the higher Consistory, inasmuch as we would have to appear there exactly as pastor Löhe, believing that the practice of admitting to our Sacraments members of the Reformed and United churches, without evidence of a thorough change to true Lutheranism, was opposed to the doctrines of our church, and that a Lutheran should, above all things, avoid and guard against every such practice. And should we yet go to the higher Consistory with our petitions for aid, we would subject ourselves to the appearance at least, of opposition to pastor Löhe and his sound Lutheran principles, &c. At the same time, we expressed ourselves ready and willing for a closer personal conversation on the subject.— Hereupon the Rev. Dekan Burger informed us by note, that he had, immediately after our departure, sent off our letters by a royal attendant, who happened to come in, so that they might most speedily reach their high address. Counsellor Boeckh answered us with a friendly note, inviting us to call upon him again on the next day, the 12th of November. As it thus became necessary for us to spend a succession of hours in Munich, without doing anything in the scope of our mission, we improved them in taking a view of the treasures of art accumulated in this city, perhaps, in this respect, second to no other in Germany, more especially a few of the gorgeous new churches, the picture gallery and the statuary museum, to which some of the artists, nearly related to myself, furnished us entrance. I must confess that my soul was too much occupied by events just narrated, to enable me to relate to the reader anything of the extraordinary splendor which met my bodily vision.

In accordance with his invitation, we appeared at the board of the Rev. Dekan at noon next day, and heard here from him that the Queen had read the letter, and had returned it to him immediately, for his opinion upon it. We rejoiced exceedingly that the matter had gone no further, and besought the Rev. Dekan to forbear rendering the assistance so kindly proffered us, inasmuch as our consciences would not allow us to continue our petition. We could here, alas! only in general terms signify our position, as the information given us by Dr. Boeckh was yet confidential, and it was not at our option to make use of it or not. Upon taking friendly leave here, we made a second call upon Dr. Boeckh, who received us with as much, if not with more openness and frankness, than at the first. He told us that the frankness and readiness with which we had declared our position, had increased his love and trust toward us, and his willingness to aid us; that he himself agreed with us in our view of the mixed participation of the Eucharist, and that our only difference was in regard to the best means of getting rid of the impropriety. When we replied that from the statements made by him under other circumstances we should not hesitate to accept aid from him, but would now be compelled either to violate our sense of christian uprightness, or if we wished to preserve inviolate our christian candor with them, (as otherwise we could not do) to render the granting of our requests impossible; this excellent man assured us that he very well saw which was our safest course, i. e. to withdraw our request for aid until after the fuller development of this affair. To this he also added, that if it pleased God to bring it to a happy termination, we could renew our request from home by letter, assuring us that he would then promote our interests even as he would his own. Thus did we part from this lovely man with feelings of the deepest regard. At the same time, we could not but be touched with sorrow when we reviewed the difficult position in which he is placed, as a member of a board such as is the higher Protestant Consistory in the kingdom of Bavaria.— Plainly did it appear in all the transactions passing around us, how exceedingly dangerous the strife is, through which a Lutheran who would be faithful to his soul, must pass.<sup>1</sup>

<sup>1</sup> Before we had returned from Germany, pastor Löhe and his friends had answered the alternative presented by the higher Consistory, by declaring that they could neither submit to the conditions connected with their remaining in the State church, nor of themselves resign their office. In a letter from pastor Löhe, of the 9th of March, received a short time since, he writes me that the matter stands as formerly, only that the Consistory, in a new rescript, had given the threat of suspension publicity. The great number of

On the same day we again left Munich; with lighter purses indeed, but also with a light and free conscience, and this was to us, very naturally, much more pleasant than if the contrary had been the case. Of what gain would the aid of our Institutions and Synod with earthly means be, if it must be purchased by a concealment, or even denial of the truth? As our journey back from Munich took us through Nördlingen, we could not forbear spending a few hours here where pastor J. F. Wucherer resides. He is known to us as the publisher of a popular introduction to the writings of the New Testament, which appeared in the year 1848, and as the co-publisher of the "Nördlinger Sountass blattes," now edited by pastor Müller, of Immelsdorf, in which last especially, he has in our opinion, given an example worthy of imitation, showing us how we should write for the *people* concerning spiritual and worldly subjects. He furnishes a like proof of this, his peculiar gift, in the annual Lutheran Almanac, published by him under the title "Freimund." And we do not say too much, when we confess that in this highly gifted, as well as firmly established servant of the Lord, we became acquainted with a true ornament of our Evangelical Lutheran church. We have met with but few men who united with such deep earnestness, such an attractive and trust-awakening candor, which, under the most discouraging ministerial experience, had not suffered detriment. Yea, the more intimately we became acquainted with him, the more cause did we see for the regret of those persons at Munich, who lament to see him among those who now, with such inexorable resolution, demand either the purification of the Bavarian Lutheran church from all its Unionistic, Reformed and Rationalistic leaven, or if this is not granted, will no longer remain in her communion.

While here, we could not permit the opportunity of seeing the well known antiquarian collection of theological works in

laity who presented the petition to the Consistory for full permission to withdraw and organize a Lutheran church, have been called before the Consistory, for the purpose of instructing them better, only the officers of the church being cited from Neuendettelsan. Pastor Löhe further writes, "with the exception of a single church Consistory, all have remained true." Professor Dr. Delitzsch has taken especial pains to invite the associates of pastor Löhe in furthering, in a spirit favorable, his efforts. "Professor Delitzsch," writes pastor Löhe, "has written pretty nearly right concerning union in the Lord's Supper." He adds in conclusion, the following: "Harless wrote to me soon after your departure, that he had read the proof-sheet of your written defence, and found it consistent with the symbols and the scriptures; but he remarks in a later letter, that he had heard from North America something 'wonderful' in reference to your views." We can well believe that we have friends here who would with pleasure render us the friendly service of making known in Germany, many things "wonderful in our views."

the store of Mr. Beck, in Nördlingen, to pass by unimproved. We therefore sought it out, and with intense pleasure reviewed the full granaries of the olden Lutheran literature here laid up in store. We heard, at the same time, that Mr. Beck, so indefatigable in his line of business, has entered into so extensive business connections, that it would be difficult to find an old theological work which he would not be able, upon demand, soon to produce. We therefore call attention to this fact, among all the friends of such literature. It is, indeed, highly worthy of remark, and delightful, that the sale of good old substantial works, has never before reached its present extent. While not a few *elegantly bound* new books lie moulding in their cases, from all sides there come enquiries after the heavy old board-covered books: they are brought forth from out of their more than hundred years' dust and mould, proving ever, that within their rough shells costly pearls are found.—We beheld with real astonishment, how high in price old theological works had become, inasmuch as when we resided in Germany, they were bought almost as so much waste paper; but who will not heartily rejoice, if in this manner the pure word of God does become clear to men.<sup>1</sup> With the view of paying another visit to pastor Löbe, whom we had seen in the meanwhile at Nürnberg, we went, on the 13th of November, by railroad through Oettingen, to Gunzenhausen. Here, passing the night in a small inn, we met with a minister, probably from the surrounding country, who, according to all appearances, with good Bavarian beer, and tolerable suppers, passed his time, pleasantly removed from his ministerial and family concerns, in gossiping society. What faith the spiritual man held, we were unable to learn.

On the next day we went in a carriage to Neuendettelsau, distant about five hours travel from Gunzenhausen. Here, as the reader would naturally expect, we again had a lively interchange of thought in reference to the controverted points already spoken of. We cannot, indeed, conceal, that in doctrinal particulars this conversation, like the former, did not result in full agreement. It more especially appeared that a difference existed between us in reference to *ordination*, which could not, for the present, be overcome. While we maintained the doctrine that ordination, in its narrow sense,<sup>2</sup> was not

<sup>1</sup> We speak here of the price only as *high comparatively*. The books, considered in reference to their innate, *priceless* worth, are indeed very cheap.

<sup>2</sup> That ordination in the wider sense, viz: the order of the ministry itself, (in which Metonymic sense the Apology speaks of the laying on of hands)

a divine institution (i. e. of divine appointment), and although salutary and worthy of honor, was only an apostolical ordinance of the church, for the public and solemn confirmation of the ministerial call, by prayer and the laying on of hands; pastor Löhe, on the other hand, could not yield the point that ordination was not a divine ordinance, and *more* than a mere confirmation of the call to the ministry. We indeed, on our side, assured pastor Löhe that we considered the practice of ordination as highly good, and greatly reprobated the levity and frivolity of those who, although they have been able to apply for ordination, from some impure motive exercise the functions of the ministry without this solemn induction thereunto. We also freely granted that the prayer accompanying ordination, if it has been offered to God in faith, and grounded upon the many glorious promises of scripture pertaining to the ministerial office, will certainly not remain unanswered, but will, without fail, be crowned with the outpouring of all needed ministerial gifts. Pastor Löhe, on the other hand, gave it as his opinion, that all rights and privileges granted by Christ, do not necessarily belong to any particular class, but to the whole congregation of believers, the justified children of God. And finally, whilst we had to concede to pastor Löhe that some of the Theologians of our church, and some church regulations, hold language similar to his own in reference to ordination, he also granted to us that our most distinguished Theologians undoubtedly agreed with us, and adopted the views advanced by us on the controverted points. Thus we could not fail seeing that the impending differences would not, and could not, be any hindrance on either side, to prevent us from reaching out the brotherly hand, and pushing forward together the work of the Lord. We must also remark here, that although one in reading the writings of pastor Löhe, where he speaks of the church as she should be constituted, might be at a loss to determine whether doubtful opinions are not at the bottom of his system; still, were he to hear this excellent man himself, not only when in the sanctuary, with glowing eloquence he carries everything along before him, but also when in private conversation, he lays open the fountains of his soul, then will he learn to know better a man full of the most admirable earnestness, truth, mildness, humility and deference for each child of God, and for all good, whenever and wherever it may be found; then will all fears quickly vanish,

is of divine appointment, we would not only not deny, but also retain it as a jewel in our most holy faith.

and he will be compelled to say: here is no aspiration of priestly pride to be seen, here is that humility which forgets self, and thinks only of the church, "the noble maid" and her bridegroom, who bought her with his blood; here does the spirit of Christ reign; here beats a true Lutheran heart. And thus did we depart in joy, and with the firm conviction that it was not in the power of the Devil to cast anything between us and this dear instrument of God, to estrange us from each other, and to destroy the blessings of communion in faith and love.

On the 15th of November we returned to Nürnberg. As we had not before found time, especially on account of the work required to be finished at Erlangen, to examine more closely the Institution of Nürnberg, of so much interest to us, we did so at this time. This is the institution for the preparation of Missionaries, established there under the management of Catechet Frederick Bauer. When the Theological Seminary at Fort Wayne was established, in the year 1846, by funds furnished almost entirely by the love of the brethren in Germany, through the mediation of pastor Löhe, and by the entrance of those few students who had been sent here, a number of likeminded candidates of Theology, soon after founded a preparatory school for that Seminary, in Nürnberg, as it was foreseen that this Seminary would be obliged to supply itself for a long while almost entirely with pupils from the mother country. It thus happened that many young men presented themselves, whom it would have been hazardous to send over the sea untried. "The chief object, therefore, of the Institution," to use the language of the Superintendent, in one of his annual reports, "is to be to examine by instructing, and instruct by examining." It regards its object as fully attained, when the utmost possible conviction has been reached, that the tendency of faith, the character, the capacity for instruction, and ability to instruct, are possessed by a youth in such a degree as is needful to him in his future calling (Tim. 3: 1). But as this assurance can be arrived at only through protracted conversations and thorough instruction, especially in theological matters, whereby the amount of existing abilities may be measured;—this time of probation is employed as a time of instruction, so that a foundation is laid for the more important theological training, and training also in general knowledge, and aid and direction is given them for the practical duties of their future calling. The requisites for reception are, not only tolerable, but decidedly good talents, and especially such as are required in the holy calling of the min-

istry. Accuracy and versatility in verbal and written style of expression; christian knowledge, matured in the school of experience, and sincere adherence to the Lutheran confessions; true sincerity, with holiness of walk and life; a good character and favorable recommendations. In addition also, good health, freedom from other obligations, permission of parents, &c., are required. In one respect the institution is an independent one, and in another it is united with "*the Society for Inner Missions in the Lutheran church*," founded in the year 1849. To this intent, therefore, the plan of instruction, the house and life regulations are all regulated by the Superintendent, and without a recommendation from him, none of the pupils can be sent forth. Unassuming in its origin, the institution has grown up with her North American twin sister with an inward growth towards perfection, or, as one of the reports says, "like unto a tree with a double root, one in the old home soil, the other on the opposite side of the ocean, the shade and fruit benefiting our spiritually destitute brethren in faith and lineage in North America." Up to the close of the year 1849 about forty-six students received instruction in this Institution, of whom eighteen have already been sent out to Fort Wayne. The Institution underwent a considerable change during the year last mentioned. The Rev. Catechet Bauer, who had before also performed duties as a teacher in the Agricultural and Artizan's school of Nürnberg, resigned his position there, to devote himself entirely to the interests of the Missionary Institution. He still occupies the same position as formerly, while there are united with him Candidate Moritz Gürsching, teacher in the Latin school at Nürnberg, as vice superintendent, and a large number of other faithful candidates and teachers residing in Nürnberg, as assistants, distinguished as well for their fidelity as for their ability. In delightful astonishment we saw how successful the Institution has been in every respect, and what a blessing it gave promise of being to our German brethren in America. With deep self abasement also, we viewed the love and affection which here is shown, in joyfully granting to their needy brethren, that which they themselves so often need; if only they may supply the spiritual destitution of their countrymen, who, alas! in but too many cases, do not even truly feel their destitution! What a love, which, here unseen and unesteemed by the world, expects no thanks from the unknown recipients of its bounty, desires no other reward than to see at some future time, in the eternal world, some souls brought to a knowledge of salvation through the instrumentality of ministers educated by their liberality; and

never grows weary in bestowing the most abundant offerings. The expenses of the Institution are necessarily considerable: but to the question, "have you ever been in want?" the answer from all the students was, "never." Among others, a number of ladies from Nürnberg, Fürth, Hersbruck, and other places, have sent in so much of the products of their own labor, for the students to be sent out, that within a short time back, the supply has exceeded the demand, and allowed a considerable portion to be sent to poor students in our college at St. Louis. We see here the blossoms and fruits of the first love, as spoken of by the apostle, in 2 Cor. 8: 1-4. *"Moreover brethren, we do you to wit of the grace of God bestowed upon the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power (I bear record), yea, and beyond their power, they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."*

Besides the institution itself, an intimate acquaintance with the Rev. Catechet Bauer, as also with the other teachers of the institution, made our long stay in Nürnberg very pleasant and profitable. Well grounded in Theology, possessing a comprehensive knowledge<sup>1</sup> of things in general, and a remarkable connoisseur in musical liturgy, the Rev. Catechet Bauer unites with good powers of teaching and communicating, the fullest and most self-denying devotion to his difficult calling. May God long uphold this zealous and gifted workman in his church, and grant rich blessings upon his untiring efforts. It afforded us also not a little joy to become acquainted with a numerous circle of believing christians here in Nürnberg, who stand in close union with the Rev. Catechet Bauer, and regard him with great affection, as their fraternal friend. These, almost all of them old and ardent friends of the American church, desired me, some evening, to give them as complete a representation as possible, of the position of our church in this country. This I did as well as I was able in my unprepared state, before a very attentive audience, which was so large that a tolerably spacious room in the institution, together with the hall, were well filled by them.

<sup>1</sup> The "Neuhochdeutsche Grammatik," German grammar, published by Mr. Bauer, is proof of his remarkable and extensive acquaintance with the German language; in which the most important results of the recent thorough researches in the history of language, as for example those of Grimm and others, are made use of as the common property of our schools.

## ARTICLE VII.

## NOTES ON PROPHECY.

*Notes on the kingdom referred to in verse seventh of Daniel,  
seventh chapter.*

<sup>2</sup>By Rev. J. Oswald, A. M., York, Pa.

IV. WE have heretofore had occasion to observe, that the prophet, in his vision by night, saw four great beasts, "diverse" one from the other, rise successively, representing four successive universal monarchies. The first three had *each* something monstrous connected with it, and yet, each found a representative in nature. But the fourth was left nameless; this the prophet only described, v. 7.

What, it may be asked, is intended by the symbol employed in this passage? We answer, a government or state, as in the preceding instances. The particular government or state intended, or signified, is the Roman; not of modern times, but of antiquity. That the Roman government is intended, is evident from the fact, that *this*, and no other universal monarchy succeeded the Macedonian, on the one hand, and on the other, the description of it, given by the prophet, is applicable to this government precisely, and only. The prophet calls it "a fourth beast." The three preceding, were the lion, the bear and the leopard, each representing a state, viz: the Babylonian, the Medo-Persian and the Macedonian. The Roman power was the *fourth*, of which this beast was doubtless emblematic. Again, Daniel describes it as "dreadful and terrible, and strong exceedingly;" indicative of fortitude, hardihood and force, in all which particulars, the Roman State was, perhaps, never equalled, certainly, I apprehend, never excelled. Once more, the prophet declared that this beast "had great iron teeth," and that "it devoured and brake in pieces, and stamped the residue with the feet of it." Rome reduced Macedonia into a Roman province about B. C. 168; the kingdom of Pergamos about B. C. 133. Syria was reduced by the Romans 65, and Egypt about B. C. 30. But besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms, so that the "fourth beast" or kingdom, indeed devoured the whole earth, trod down and brake in pieces, and became in effect what Roman writers delighted to

call it, "the empire of the whole world." This beast was moreover "diverse from all the beasts that were before it." The Roman State was governed in another manner, in a manner different from those which preceded it, and by other maxims. Its form of government was different, and different too, at successive periods of its history. It was regal, and it was consular. It was governed by decemvirs and by military tribunes. It was a kingdom, a republic, a dictatorship, and an empire. Again, the religion was different. The state religion of the preceding monarchies was pagan, and so of this, from the founding of the city, B. C. 748, until the reign of Constantine the great, A. D., 315, i. e. during the period of 1063 years, but *then*, the standard of the cross was erected throughout the empire, and the christian banner streamed from Cæsar's palace. The religion of the State was henceforward christian. The Roman empire was diverse from all that preceded it, in greatness and in power, in duration and in extent of dominion. It differed also, in locality. Though the Romans subdued countries, states and kingdoms in the *east*, which successively belonged to Babylon, Medo-Persia and Macedonia, yet their empire (the body, head and horns of the beast) was in the *west*. Finally, "it had ten horns," i. e. "ten kings," (v. 24) or kingdoms, existing not consecutively, but contemporaneously. These "ten horns" or kingdoms were the Ostrogoths in Mesia, A. D. 377. The Visigoths in Pannonia, A. D. 378. The Sueves and Alans in Gasgoine and Spain, A. D. 407. The Vandals in Africa, A. D. 407. The Franks in France, A. D. 407. The Burgundians in Burgundy, A. D. 407. The Heruli and Turingi in Italy, A. D. 476. The Saxons and Angles in Britain, A. D. 476. The Huns in Hungary, about A. D. 356. The Lombards first upon the Danube, and afterwards in Italy, A. D. 483. Thus we have additional proof, that the government or State intended in the passage under consideration, was the Roman, for this was thus divided, as here symbolized, into ten kingdoms. True, in the progress of time, there were occasionally, in respect to these kingdoms, changes in localities, in names, and in number, yet were they still known as the ten kingdoms of the western empire, on the one hand, and on the other, these occurrences and changes of after times, need not obscure our subject, for, guided by prophecy, we *know* that the ten kingdoms intended, were the *first ten before* "there came up among them another little horn, before whom there were three of the first horns plucked up by the roots."

All the four beasts symbolized in this chapter, are yet in existence. The nations of Chaldea, and Assyria are still the first. Those of Media and Persia the second. Macedonia, Greece, Thrace, Asia Minor, Syria and Egypt the third, and the nations of western Europe the fourth. The dominion of the first three has been taken away, but not so the fourth, which in its last phase, still exerts a wide-spread and powerful influence, in almost every land, not excepting free protestant England, and still freer protestant America.

Most interesting and incalculably important facts for the church and the world, transpired under this government, in its pagan phase. The succession of those great monarchies, which we have been considering, lead gradually to that fullness of time; that maturity of the divine counsel which suited the introduction of christianity. They arose one after another; enlarging one upon the other, until by the permission of heaven, Rome triumphed over, and swallowed up all others, and expanded, opened, united and consolidated that wide extended, well informed and civilized empire, through which the gospel of Christ was destined to make a progress so rapid, and wonderfully successful. "To prepare the way of the Lord, throne was shaken after throne, and empire swallowed up empire;" Alexander ran eastward with his all-conquering arms; Cæsar westward, and Augustus having given peace to a troubled, agitated world, shut the bloody portal of Janus.

1. In the former days of this "fourth beast," i. e. under pagan Rome, Christ was born; "the first among many brethren;" "the heir of all things;" "the prince of the kings of the earth." "Toward this eventful hour time, from the first dawn of light, began to flow in one rising, swelling tide, here it came to its fullness, and hence it began to bend its awful course to lose itself in eternity again." In the advent of this wonderful personage, "all the children of men who lived before, or who arose after it, have a serious, an everlasting concern. Is it any wonder, then, that by so many signs in heaven, and signs on earth, that by the tongues of prophets, the decrees of princes, the revolution of empires, the descent of angels, the finger of God should have pointed it out to mankind?" The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin, of the house of David indeed, but indigent in circumstances, announcing to her that she should be the mother of Jesus, who should be great, and called the Son of the Highest, and to whom the Lord God would give the throne of his father David; that he should reign over the house of Jacob forever, and that of his kingdom

there should be no end. Mary having gone up from Galilee, into Judea, unto Bethlehem, the city of David, in consequence of, and in obedience to the decree of Cæsar Augustus, for all the world to be taxed, there, in a stable gave birth to Him, who from, or out of the manger, ruled the worlds, and who, though in his mother's arms, filled heaven and earth with his presence.

2. Under this government also, life and immortality were brought to light by Him, the great Teacher, whose advent we have noted. He fully and clearly proclaimed the great doctrines concerning a future state: such as the separate existence of the soul, after the dissolution of the body; the resurrection of the dead, both of the just and of the unjust; the last judgment; the destruction of the finally impenitent, and the eternal blessedness of the children of God. Concerning some of these great and most interesting subjects, the nations formed lame conjectures only, and of others, they literally knew nothing at all. The scriptures of the Old Testament, even, though really, in substance, containing these doctrines, yet gave of them but a twilight view. Christ, and Christ alone, clearly exhibited, demonstrated or proved them. For a *certain* knowledge of things beyond the boundaries of time, and the grave, the world is indebted to Jesus Christ. He spake as no man ever spake, his enemies being witnesses. He taught as none other could teach. His words were light, effectually dispelling all darkness, or ignorance and blindness of mind; giving assurance that all those who believe on him shall never die; that all those whom faith and affection make one with himself, shall live forever. He was a greater than Jonah, a greater than Moses, a wiser than Solomon. The wisest of men was only as a teacher, a great querist, a teacher of negatives. Jesus could tell what things were. Solomon shook his head, and told what happiness is not: Jesus opened his lips, and enunciated what it is. Solomon said, "knowledge is vanity; power is vanity; mirth is vanity; man and all his pursuits are perfect vanity." Jesus said, "humility is blessedness; meekness is blessedness; purity of heart is blessedness; God is blessed for evermore, and most blessed is the creature that is likest God; holiness is happiness." "We labor and find no rest," said Solomon. Jesus answered, "Come unto me all ye that labor, and I will give you rest." "All is vanity," sighed the preacher. "In the world ye shall have tribulation, but in me ye shall have peace," replied the Savior. "What is truth?" asks Ecclesiastes. "I am the truth," returns the Di-

vine Evangelist. Solomon was tall enough to scan most of earth and see an expanse of sorrow; the Son of Man knew all that is in heaven, and could tell of a comfortor who fills with peace unspeakable, the soul immersed in outward misery. Solomon could tell that the gate of bliss is closed against human effort. Jesus has the key of David, and opens what Adam shut; and into the Father's propitious presence he undertakes to usher all who come through him. Solomon composed earth's epitaph, and on the tomb of the species wrote, All is Vanity. Accustomed to date mens' history from their death, Jesus substituted, All is Heaven or Hell."

3. In the time of this "fourth beast," or power, the Savior, Christ the Lord was crucified, and by *its* sanction and authority, for the sceptre had now departed from Judah, the supreme authority rested in the hands of the Romans. Roman sentinels were standing at every corner, and Roman tax-gatherers in every city, town and village. The glory in this respect had departed from the land of Israel. At the instigation of their wicked rulers, the populace might indeed cry, "away with this man," "crucify him, crucify him," but rulers and people might not put him to death, without the consent or permission of Pilate, the Roman procurator, which he finally gave, though not without extreme reluctance, and repeated protestations of the innocence of Jesus Christ. All this is remarkable, when we consider the unprincipled character of Pilate. But he was unquestionably influenced by the overruling providence of God, for though condemned and executed as a malefactor, it was the purpose of God to make the righteousness of Jesus clearly appear, by the fullest, the most authentic, and the most public evidence. (a) By the testimony of his judges, Pilate and Herod. After an examination of the evidence, Pilate said "to the chief priests, and to the people, I find no fault in this man," and again, "when he had called together the chief priests, and the rulers, and the people," he "said unto them, ye have brought this man unto me, as one that perverteth the people; and, behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. And he said unto them the third time," when the people were clamorous for his death, "why? what evil hath he done? I have found no cause of death in him." Luke 23. (b) By the message of the procurator's wife, delivered to him on the tribunal. "When he was set down on the judgment seat, his wife sent unto him, saying, have nothing to do with that just man: for

I have suffered many things this day in a dream because of him." Matt. 27 : 19. (c) By the testimony of the traitor Judas. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood," and in despair for his enormous crime he hanged himself.—Matt. 27. (d) By the testimony of the centurion, and those that were with him watching Jesus, at the crucifixion. When they "the earthquake, and those things that were done, they feared greatly, saying, truly this was the Son of God." Matt. 27 : 54. (e) By the testimony of the penitent and believing malefactor, who was crucified with him. "And one of the malefactors which were hanged, railed on him, saying, if thou be Christ, save thyself and us. But the other answering, rebuked him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly : for we receive the due reward of our deeds ; but this man hath done nothing amiss." Luke 23 : 39, 40, 41. Perfectly innocent as he was, the Jews denied the holy One and the Just, and being delivered by the determinate counsel and foreknowledge of God, they took, and by wicked hands crucified and slew the Prince of life. But the just in suffering and dying, suffered and died for the unjust. He bare the sins of many. Our iniquities were laid on him. He was made to be sin for us, who knew no sin ; that we might be made the righteousness of God in him. And now, to transgressors are offered white robes and a golden harp ; apostates are invited to the fellowship of angels, and as many as believe on Jesus, will be gathered into the heavenly Zion, be citizens of the New Jerusalem, whose streets are gold, whose gates are pearls, in the midst of which is the throne of God and the Lamb, from whence proceeds and flows forever, the river of life and of pleasures, the full fountain of which is Jehovah himself ; "an ocean which Gabriel's line cannot fathom, and athwart which the Archangel's wing cannot traverse."

4. Jesus having dismissed his spirit, Joseph of Arimathea, a rich man, and a disciple, begged his body of Pilate, wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock, and rolled a great stone to the door of the sepulchre. At the solicitation of the chief priests and the Pharisees, a band of the followers of the Roman eagles was detailed as a watch at the grave. But the conquerors of the world shook and became as dead men, for fear of the angel who descended from heaven, and rolled back the

stone from the mouth of the sepulchre, when He who is the resurrection and the life, triumphantly arose from the dead, on the morning of the third day. After this he showed himself alive to his disciples, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. Then he was taken up; clouds were *his* chariot, who in the days of his humiliation rode but *once*, and then on a borrowed colt, when the whole multitude of the disciples rejoiced, and praised God with a loud voice, for all the mighty works they had seen;—"Saying, blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19. After his ascension, his disciples, as directed, returned to Jerusalem, and there abode until the day of Pentecost, when the Holy Ghost was poured out upon them, and they began to preach Jesus—repentance, and remission of sin through his blood, and men from all parts of the *Roman* world, heard them speak in their own tongues, the wonderful works of God. Thousands believed and were baptized, and the first christian congregation was formed, at Jerusalem, where this beginning was to have been made, and from whence the light of the glorious gospel was first to shine and spread; fill Palestine; the *Roman* empire; the world.—Finally, the New Testament church was established in the days of this "fourth beast;" the promise of Jehovah to Abraham, began now, (that most of the nations of the known world, were subdued, and held together in one, by this "dreadful and terrible," and exceedingly strong power) to be signally fulfilled, "and in thee shall all families of the earth be blessed." Gen. 12: 3.

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## ARTICLE VIII.

### LITERARY INTELLIGENCE.

GERMANY.—Hengstenberg is just bringing out a commentary upon the "*Song of Solomon*," which he regards as an allegorical poem.—*Delitzsch's* "*Commentary on Genesis*" has also made its appearance, and is thus noticed by the "*Litterar. Centralblatt*." Although the writer maintains views very different from most of his modern predecessors, we have no doubt that he will be read with satisfaction, even by those who oppose him; the work is one of the most genial and profound that has appeared for the last ten years in the department of Old Testament Exegesis." His theory of the author-

ship of Genesis is this: "It is, in all probability, of Mosaic origin, though not written by Moses himself, but brought into its present form by two men animated by his spirit, one an Elohist priest, contemporary with Moses, the other a Jehovistic prophet, of the time of Joshua, part of it being written from oral traditions. The historical contents are indubitable, being derived from the national traditions of the chosen people themselves." "In his exposition, he has constant reference to the gospel plan of salvation, of which Genesis presents the first period, and which finds its completion when the prophecies of the Apocalypse are fulfilled, and God holds personal intercourse with the renovated race of man in the New Jerusalem." It is published by Dörfling and Francke, under the title of "*Die Genesis*." Caspari has also published his "*Commentary upon Micha*" (Ueber Micha den Morasthiten u. seine prophetische Schrift. 2 Theile. gr. 8. 2 Thl. 16 Ngr.) of which several specimens have appeared in the "Zeits. f. Luth. Kirche u. Theologie," from which we receive a very favorable impression as to the character of the work. Dörfling and Francke have also announced that they have in press the "*Prophecies and Lamentations of Jeremiah*;" by W. Neumann (Jeremias von Anathoth. Die Weissagungen u. Klagelieder des Propheten nach dem masorethischen Texte ausgelegt von Wilh. Neumann) 2 vols. gr. 8. Prof. M. Baumgarten, of Rostock, has published the first and second parts of his work on "*The Acts of the Apostles*," under the title, "*Die Apostelgeschichte, oder der Entwicklungsgang der Kirche von Jerusalem bis Rom. Ein biblisch-historisch. Versuch.*" Part I: From Jerusalem to Antioch. Part II: From Antioch to Corinth. Ewald has completed his "*History of the Israelitish People until Christ*." It is in three vols. gr. 8. and costs 7 Thlr. 15 Ngr. Dr. Noack, of Giessen, (author of "*Der Genius des Christenthums oder Christus in der Weltgeschichte*") has just published a new work under the title of "*Die Prinzipien der evangelischen Geschichte u. die Aufgabe der speculativen Theologie*," 58 s. gr. 8. Dr. H. W. Thiersch has published the first volume of his "*History of the Christian Church in Ancient Times*," (Die Geschichte der christlichen Kirche im Alterthum." This part contains "The Church in the Apostolic age, and the origin of the New Testament writings." This work will be read with great interest, notwithstanding its distinguished author's lamentable hallucination in regard to Irvingism.

The third No. of the "Zeitschrift für Lutherische Theologie u. Kirche," for the year 1852, contains the following discussions: 1) A. S. Rudelbach, Staatskirchentum u. Religionsfreiheit (concluded.) 2) H. E. F. Guericke, Versöhnliches über brennende Kirchenfragen der Zeit, 1 Art. 3) C. P. Caspari, Wer sind die Vollstrecker des Strafgerichts über Juda u. Jerusalem im B. Micha? 4) J. Diehl, Eine kurze Beleuchtung der Frage, ob der gegenn. s. g. geistliche Stand ein christlicher sei. Of these, Dr. Guericke's article has already excited great attention in various quarters. Although he has not yet developed his ideas to any great extent, it is evident that he designs taking a much more friendly position towards the Prussian Union than he has hitherto occupied. The way is now fully opened for this, by the principles laid down in the Royal Prussian ordinance, of the 6th of March, 1852, by which the policy hitherto pursued is essentially modified, the right of the

Lutheran church to retain its distinctive character and proper confessions, once more fully accorded, as is also shown by the practical application of these principles, in the action of the Prussian Oberconsistorium, on the 14th of July last. The former declares that the Union was not intended to promote a transition from one confession to another, and still less to form a third different from either, but is to be interpreted "*in the sense and spirit of fidelity to the confessions*" of the Lutheran and Reformed churches. By the latter, the Oberconsistorium, which had the management of religious affairs generally, was divided into three sections, the first, composed of seven members, professing their attachment to the confessions of the Lutheran church, the second of three members of the Reformed church, and the third of one member (Dr. Nitzsch) who represents the Union, properly so called, that is, a church based upon the confessions of the Reformed and Lutheran churches, in so far as they agree with each other. It was, at the same time, decided that none but those members professing attachment to it, can act in cases where the doctrines of either confession are concerned. Thus is the Lutheran church not only tolerated, but also reinstated in its ancient rights in Prussia. The arrangement certainly strikes us as being quite as fair and liberal as could be expected, where the union of church and state is established, and we are not, therefore, surprised that Dr. Guericke should give in his adhesion to the union, under these circumstances.

The fourth No. of the "*Zeitschrift*" contains the following articles: 1) *W. F. Besser*, *Johannese Studien*. 2) *H. Gademann*, *Johannes der Täufer*. 3) *T. F. Karrer*, *Geschichte der Luth. Kirche des Fürstenthums Oettingen*. 4) *K. Sträbel*, *die Evangelische Kirchenges. 1852*. Both numbers, of course, contain their usual variety of bibliographical notices.

The fourth No. of the "*Studien u. Kritiken*" has the following "Essays:": 1) *Dörtenbach*, *die Methode Dogmengeschichte*. 2) *Staib*, *die Schöpfungsgesch. u. das Ebenbild*. "Thoughts and Remarks:": 1) *Ullmann*, *das Reformatorische u. Speculative in der Denkweise des Verfassers der "Deutschen Theologie"*. 2) *Koester*, *wie verhält sich in der H. Schrift die Offenbarung Gottes zu der freien Gottesthätigkeit der heiligen Schriftsteller?*

*Reviews*.—1) *Delitzsch*, *das Hohelied*; res. von Umbreit. 2) *Ritschl*, *die Entstehung der alt-katholischen Kirche*; res. von Redeppennig. 3) *Jacobi*, *Naturleben u. Geistesleben*; res. von Wächtler.

*Ecclesiastical*.—*Süskind*, *Beleuchtung der neuerdings erhobenen Reclamation der Privatbeichte vor d. Abendmahl*.

The *Zeitschrift für Luth. Theol. and Church* (No. IV., for 1852, p. 702) speaks very favorably of an irregular sort of periodical edited at Strassburg, by Profs. *Reuss* and *Cunitz*, under the title of "*Beiträge zu den theologischen Wissenschaften, in Verbind. mit der Theol. Ges. zu Strassburg*," &c., giving it an intermediate rank between *Ullmann's Studien* and the *Jahrbücher* of *Baur* and *Zeller*, as in many respects equal, and in others superior to either of these well established periodicals. The same journal also praises *Henke* and *Lindenkohl's* edition of *Abelard's* celebrated work, which they have now, for the first time, given complete, under the title of "*Petri Abelardi Sic et Non*." Marburg, 1851; pp. XVI and 444; large 4 to; price 2 Thlr. *Neumann* gives a very favorable notice of the first No. of a new lex-

icon of the Hebrew and Chaldee, which Dr. Julius Fürst has commenced to edit, under the title "Hebräisches u. Chaldäisches Handwörterbuch über das Alte Testament, von Dr. Julius Fürst." Erste Lieferung. Leipzig (B. Tauchnitz jr.) 176 p. 8. 22½ Ngr. The same reviewer has a very severe notice of Hitzig's "Commentary on Daniel." Strübel has a very favorable notice of Dr. Kliefoth's, and Guericke a similar one of Dr. Ebrard's recent work on Romanism. The former appears under the title, "Wider Rom! Ein Zeugnis in Predigten gehalten von Dr. Th. Kliefoth," &c. Schwerin (Stiller) 1852. pp. X and 104. 8. The latter, "Wo ist Babel? Sendschreiben an Ida, Gräfin Hahn Hahn." Leipzig. 1852, 51 pp. 6 Ngr. Neumann notices very favorably Henstenberg's Kirchenzeitung for 1851, from which we may perhaps infer the approximation of the two parties heretofore represented by the "Kirchenzeitung" and "Zeitschrift;" doubtless a very desirable consummation.

SCANDINAVIA.—Iceland has just lost one of her greatest scholars, Dr. Egilsson, who had lived to finish his great work, the Dictionary of the Old Norse poetic dialect. The Royal Society of Northern Antiquities at Copenhagen, is preparing to publish this, as another of their valuable contributions to Scandinavian philology. The same Society is about publishing a second volume of their "Russian and Oriental Antiquities," derived from Scandinavian historical monuments; also, a second volume of the "Younger Edda," and the Icelandic text (with an English translation) of a history of the Orkney and Shetland Islands, from A. D. 865 to 1231.

GREAT BRITAIN.—Messrs. Bagster and Lous are preparing to publish a new edition of the Greek Testament, by Dr. Toegelles, who has been gathering his materials for this for many years past. The work is to be in quarto form, and Jerome's Latin version is to be printed on the same page with the Greek text, with the various readings at the bottom of the page. Drs. Riddle and Freund are preparing a Latin-English Lexicon on the basis of Dr. Andrew's translation of Freund's Latin-German Lexicon, published in the United States. It will, of course, contain all the improvements of the second edition of his work, which Dr. Freund is now publishing in Germany. Professor Ferrier, of St. Andrew's College, (Glasgow) has just brought out a new work in Metaphysics, "*The Theory of Knowing and Being*," in regard to which anticipations are very favorable, as his articles upon these subjects, published from time to time in Blackwood's Magazine, are distinguished for their brilliancy. Dr. Gideon A. Mantell, the well known writer of various Geological works, especially the "Medals of Creation," "Wonders of Geology," "Thoughts on a Pebble," &c., &c., died very suddenly on the 10th of November, 1852. Dr. Chas. Richardson has been favored with a pension of \$250 per annum, "in consideration of his services in compiling his Dictionary of the English language." Layard's new volume entitled "Babylon and Ninevah," is published simultaneously in London and New York.

AMERICA (U. S.).—The American Oriental Society held its semi-annual meeting in New Haven, on the 13th and 14th of October. Fourteen articles were presented, some of which are upon topics of considerable interest. The Society has correspondents in Persia, Syria, Hindostan, Assam, Burma, China, Southern Africa, Germany, &c., &c. Scribner, of New York, has pub-

lished a work which appears anonymously, but is generally attributed to Rev. Geo. B. Cheever, D. D., entitled "The Voice of Nature to the Soul of Man." Prof. S. H. Turner's "Commentary on the Epistle to the Hebrews," is published by Stanford and Swords, New York. Carter and Bros. have brought out a translation of "Hengstenberg on the Apocalypse," in two volumes. J. Murphy of Baltimore, "Lectures on the Eucharist," by Cardinal Wiseman. M. W. Dodd, "Krummacher's Early days of Elisha." Gould and Lincoln (Boston) have in press, "The Preacher and the King, or Boardaloue in the court of Louis XIV, from the French of L. Bungener. With an Introduction by Rev. S. Potts, D. D." Robt. Carter and Bros., "D'Aubigne's History of the Reformation," vol. V. Also a reprint of Archbishop Whately's "Historic Doubts respecting Napoleon Bonaparte." By Leavitt and Allen, "Notes on Daniel, by Rev. A. Barnes." By C. Scribner, "Home life in Germany, &c., by C. L. Brace; Author of "Travels in Hungary." Also, "A History of the Translators of King James' Bible," by Rev. Dr. McClure. Frederika Bremer will shortly publish her new work, based upon her travels in the United States, under the title of "Homes in the New World." It will appear simultaneously in Sweden, London and New York. According to "Norton's Literary Gazette" for December, 1852, there were published in the United States, for the current year, over twelve hundred volumes, of which, about one-third were original works, the others reprints of British publications.

## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

*Memoirs of the Lives of Robert Haldane, of Airthrey and of his Brother, James Alexander Haldane.* By Alexander Haldane, Esq., of the Inner Temple, Barrister at Law. New York: Robt. Carter and Bros., 285 Broadway—1853.

THE name of Haldane has long been familiar to the christian public, and these memoirs of the lives of the two distinguished and excellent men who have made it most illustrious, will be welcomed in many a christian family. The two lives here exhibited are among the most striking monuments of the power of the gospel, with which the world has, in recent times, been favored. Various circumstances combine to invest them with an unusual interest. That the gospel ministry should receive accessions from the ranks of the rich and the noble of this world, is an event of rare occurrence; and to those who can judge only from external appearances, no two men would probably have seemed less likely, than the subjects of these memoirs, to enlist under the banner of the cross. Belonging by birth to the high aristocracy of their native land, nursed in the lap of affluence, and reared amidst the immunities

and pleasures of rank and opulence, Robert and James A. Haldane entered, at an early age, the service of their sovereign; having soon attained to brilliant distinction as naval officers, with a certain prospect of rapid promotion, they had before them what the world is wont to regard as a splendid career. But Providence had designed that, however distinguished, it should be far other than early appearances indicated. A faithful and pious mother had instructed them, at a tender age, in religious truth, and sought to enkindle in their hearts the love of the Savior. Amid the pursuits of public life, and the active duties of their profession of arms, the good seed thus early sown was, for years, prevented from germinating; but in the Lord's own time, the power of his word and grace appeared, and an entire change took place in the state and character of the young soldiers. Having become decided followers of Christ, they laid aside the trappings of war, and donned the armor of the Prince of Peace, wielding thenceforward no other sword than that of the Spirit, even the word of God. They became most laborious ministers of the gospel, devoting their lives and fortunes to the service of their Master, and cheerfully encountering for his sake, in consequence of this remarkable change, misrepresentation, reproach and contumely. Laboring indefatigably in season and out of season, they powerfully preached the word, to the blessing and edification of thousands; they originated, and with largest liberality sustained, various institutions and operations for the conversion of sinners, and the enlargement of the Redeemer's kingdom at home and abroad; infused anew, into rationalistic and torpid portions of the church, especially at Geneva, a truly evangelical spirit and the fervor of vital piety: in many able writings, lectures and familiar discourses, they expounded and enforced the doctrines of the gospel, promoted the diffusion of the Bible by their exertions and their wealth, vindicated its divine origin and authority against all aspersions and assaults, defended and maintained the purity of the scripture-canon and contributed, in many ways, by word and deed, to the advancement of the cause of truth and righteousness among men. The results of these two lives are beyond computation; and as they honored their Savior in life and in death, so will this memoir, now that they have gone to their reward, be subservient to the glory of his name. While with some of their theoretic opinions and doctrinal views we can, of course, have no sympathy, we profoundly admire and reverence, in their life and character, the beauty, excellence and dignity of the christian profession. These memoirs form a large 8vo volume, and for all who love the truth and the cause of true religion, it possesses an absorbing interest; and we commend it to our readers as highly adapted to provoke unto love and good works.

*The Private Life of Daniel Webster.* By Charles Lanman. N. York: Harper and Brothers—1852.

THE writer of this volume was, for many years, the private secretary of the great statesman who has so recently gone to his rest. We suspect the greater part of it was ready for the press, even before that sad event occurred. We have little to say in commendation of the tone and style of the book: the former is that of a worshiper, to whom even the slight-

est motion of his idol is expressive of greatness: the latter is inaccurate and inelegant. But in spite of these blemishes, these memoirs of the great man at home cannot fail to be exceedingly attractive to the American public. They present many reminiscences of his boyhood, his college-days, his early legal career, his home-pursuits, and also of his public life, and they will be read by all with deep interest: they exhibit many amiable and engaging traits of character, which, though they may not increase our admiration of the great lawyer, senator and statesman, win for the man our respect and cordial esteem. The book will furnish a variety of interesting materials to Webster's future biographer.

*Woman's Record; or, Sketches of all distinguished women, from the Beginning till A. D. 1850. Arranged in four Eras. With Selections from female writers of every age.* By Sarah Josepha Hale, Editor of "The Lady's Book," author of "Traits of American Life," "Northwood," "The Vigil of Love," "The Ludge," etc., etc. Illustrated by 230 portraits, engraved on wood by Lossing and Barritt. New York: Harper and Bros—1853.

THIS is truly a most elegant volume; and when we say that it numbers over nine hundred pages, our readers may be able to form some idea of the amount of matter which it contains. It presents to us well written, spirited and interesting biographical sketches of two hundred and twenty-nine women, who have, from the days of our common mother Eve, distinguished themselves in any walk of life, and gives selections from the writings of those whose distinction has been acquired in the pursuits of literature. Upon the preparation of this volume the author has bestowed the unremitting labor of three years, and, beyond question, the work is one of great and permanent value, and calculated to awaken a deep interest in the community. The collection and arrangement of so vast an amount of materials, can have been accomplished only by great patience, persevering research, and indefatigable industry. Indeed, we regard the undertaking and the manner of its accomplishment as so highly meritorious, that we would fain bestow unqualified praise; but as this might be construed into an endorsement of all the opinions advanced in the volume, we must, to save our credit as a discriminating critic, record our most decided dissent from some views, that are put forth with no small degree of confidence, and unadvisedly assumed authority. Our distinguished author, then, is thoroughly possessed with the fixed idea, that woman is essentially and incomparably man's superior: as to the *quo modo* and the *qua ratione* of this distinction, although she probably intends to discriminate, her disquisitions are calculated to leave us floating in nubibus: at one time we are led to suppose that it is in the moral sentiments and powers only, while to man intellectual superiority is conceded; but scarcely have we laid this

flattering unction to our sorrowing soul, when even this remaining bit of comfort is snatched from us, and woman is placed before us as towering high above us poor male dwarfs, in power of mind and reason. Thus discourses our author, when, in her sketch of Eve, she gives an account and explanation of the fall: "Commentators have imputed weakness of mind to the woman, because the tempter assailed her. But does it not rather show she was the spiritual leader, the most difficult to be won, and the serpent knew if he could gain her the result was sure! Remember that her husband was "*with her*" [sic?]*—the serpent addressed them both — 'Ye shall be as gods,' &c.* Now, is it not reasonable to suppose that the nature (the human pair was then one,) best qualified to judge of these high subjects, would respond! The decision was, apparently, left to her. The woman led; the man followed. Which showed the greatest spiritual power, the controlling energy of mind? In the act of disobedience the conduct of the woman displayed her superior nature. The arguments used by the tempter were addressed to the higher faculties of mind as her predominant feelings, namely, the desire for knowledge and wisdom. With her these arguments prevailed; while man, according to his own showing, had no higher motives than gratifying his sensuous inclinations; he ate, because his wife gave him the fruit. Precisely such conduct as we might expect from a lower nature towards a higher; compliance without reason, or from inferior considerations." Now, is not this too delicious! What profound philosophy! The lady ought to be made professor of hermeneutics at some theological Seminary. We greatly wonder whether she was wont to hold such high discourse to *her* husband, and if so, how he relished it. In this explanation she boldly takes for granted a good many points which still require proof, and which cannot be demonstrated.— However, we cannot pursue the subject here: but the manner in which she labors to establish and maintain her position, by an extended discussion of the fall, and by a learned treatise, in her general preface, on the 11th chap. of 1 Cor., in which the accumulated learning and wisdom of former commentators are scattered to the winds, and St. Paul is very ingeniously represented to mean the very reverse of what he says,— this performance, we say, is so exceedingly ludicrous, that we are strongly tempted to look upon it as a most elaborate joke. Apart, however, from this very singular and unintelligible affair, the volume before us claims our highest admiration: the biographical sketches of many women, less important and less known than their sisters, are mere paragraphs; but wherever it is necessary, they are as full and complete as we have any right to expect; and the selections from the writings of those who achieved any literary distinction, add greatly to the attractions, the interest and the value of the work. The portraits, apart from their personal interest, are important in that they represent to the eye

the costume, often very singular, of different ages and countries. In all its externals the volume is most elegantly got up; and while it cannot but have a deep interest for the men of America, to whom it is inscribed, to our fair countrywomen it will be a most welcome and valuable acquisition.

*Select British Eloquence : embracing the best Speeches entire, of the most eminent Orators of Great Britain, for the last two centuries ; with sketches of their Lives, an Estimate of their Genius, and notes, critical and explanatory.* By Chauncey A. Goodrich, D. D., Professor in Yale College. New York : Harper and Brothers, Publishers, 329 and 331, Pearl Street, Franklin Square—1852.

It is not necessary to do much more than name this large and beautiful volume to our readers. A brief description will excite a general desire to possess it. It begins with Sir John Eliot, who was elected to the House of Commons at the commencement of the contest with Charles I, and gives his speech on the Petition of Right, and closes with Lord Brougham, whose five greatest efforts are given in full. There are no less than eighteen of the speeches of Lord Chatham, and six of those of Edmund Burke given entire, besides other productions of this extraordinary man. Numerous specimens of the eloquence of Lord Mansfield, Grattan, Sheridan, Fox, Wm. Pitt, Lord Erskine, Curran, Sir James Mackintosh, Canning, and six other eminently distinguished orators and statesmen, are here presented entire, as also the most striking of the letters of Junius, with a treatise, historical and critical, on these admirable productions. The biographical sketches have been prepared with great care and accuracy, and are highly interesting; the critical remarks upon the peculiar characteristics of each orator, are acute, discriminating, just, and in good taste; the marginal notes are apposite and valuable; indeed, they are indispensable to readers not intimately acquainted with events, affairs, and debates with which the speeches are connected. It must be obvious to every one, that a volume like this, containing entire the greatest efforts of the greatest orators of Great Britain for the last two centuries, as well as a large amount of important information relating to them, possesses a great and permanent value, especially in a country like ours.

*The Pictorial Field-Book of the Revolution : or, Illustrations, by Pen and Pencil, of the History, Biography, Scenery, Relics and Traditions of the War of Independence.* By Benson J. Lossing. With several hundred Engravings on wood, by Lossing & Barritt, chiefly from original Sketches by the author. In two volumes, vol. II. New York : Harper and Brothers—1852.

The second volume of this splendid and truly national work is now complete, and has just been received. On its character and value we have fully expatiated in our notice of the first volume. Both the conception and the execution of this work are admirable; and it is a matter of congratulation that it was undertaken by a gentleman every way so competent to the task, just in time, ere it would have been forever

too late. To the history of our Revolution, the work before us is precisely such a supplement as every lover of his country and its institutions would covet. The vast amount of information relative to interesting localities, battle fields, events and persons, which it contains, is the fruit of long and indefatigably laborious inquiry; the engravings, beautifully executed, are most valuable illustrations of the text: open the book wherever you please, and there is not a page that will not attract and lure the reader on, by the absorbing interest of the narrative, and by the delightful food everywhere presented to our insatiable curiosity relative to the men, the places, the occurrences and scenes, that make up the great historic picture of our Revolution. The externals of the work are exceedingly beautiful, and it will constitute a prominent and most valuable ornament of every American library.

*American Missionary Memorial. Including Biographical and Historical Sketches.* Edited by H. W. Pierson, A. M. With numerous Illustrations. New York: Harper and Brothers, Publishers—1853.

This handsome volume contains a pretty full narrative of the "Origin of American Foreign Missions," by Rev. Dr. Worcester: a spirited account of the "Ordination of the First American Foreign Missionaries," by Rev. Dr. Smith; and memoirs of the lives of twenty-seven distinguished American foreign missionaries, male and female, written expressly for this work, at the editor's request, by eminent clergymen of different denominations. The illustrations are, with a few exceptions, portraits. The several articles, having been furnished by well informed and ready writers, deeply interested in the subject of missions, are written *con amore*, and in a tone of lively sympathy with the noble characters and self-denying labors of those christian men and women, who have so faithfully devoted themselves to the work of evangelizing the heathen, and they set before us a gallery of portraits, skilfully drawn and depicted with fresh warm colors, that will be regarded with great interest by the christian public in America. The work is a valuable contribution to the literature of christian missions.

*Corneille and his Times.* By M. Guizot. New York: Harper & Brothers—1852. *Shakspeare and his Times.* By M. Guizot. New York: Harper and Brothers—1852.

We have associated these works together in one heading, because, proceeding from the same author, and written with substantially the same design in reference to the two great dramatic poets of France and England, they are very much alike in their general character. We confess to a high admiration both of the genius, and the character, public as well as private, of M. Guizot. No man can doubt his competency justly to appreciate the greatest dramatist of France, and probably no

Frenchman ever was so fully capable of doing justice to the greatest dramatic poet that ever lived. In each work a complete resumé and a searching dissection of the peculiar characteristics, political, social and literary, of the times in which Shakspeare and Corneille respectively appeared, are given, and in this connexion deeply interesting historical details are presented. Circumstances and causes that influenced the poetic spirit of these two periods, and contributed in forming, and bringing on the public stage, those two master-minds, are traced and analyzed with keen inspection and profound skill, and the poetic genius of each is projected, canvassed and estimated in a genial spirit, and with acute penetration. In the volume first named above, other celebrated Frenchmen, particularly the gifted but eccentric Paul Scarron, are in like manner introduced to our acquaintance, and their character and influence duly ventilated. Both works are replete with such facts as could be obtained relative to their respective subjects, and in the case of Corneille, much that is new is communicated; nothing new is added to the scanty particulars known of Shakspeare's life and fortunes.—Our author displays a just and genial appreciation of the two great poets whom he has undertaken to delineate, and in each case we have a great deal of enlightened, discriminating, generous and elegant criticism. The two works are worthy of M. Guizot's well earned fame, and will command the admiration of readers of discernment and taste.

*Essays from the London Times.* Second Series. New York: D. Appleton and Company, 200 Broadway—1852.

ANOTHER of the neat volumes of Appleton's Popular Library. The present volume contains fourteen essays, some on deeply interesting subjects, and all written with much ability. The last but one is a critique on Uncle Tom's Cabin, unfavorable and very severe in its strictures. The sixth is a review of "The Life of John Sterling, by Thomas Carlyle," in which Carlyle receives a very severe but well deserved castigation for his unfair treatment of his subject, and his blasphemous infidelity is fully exposed, and commented upon with unsparing rigor. These select essays from the London Times have a permanent intrinsic value, and will be read with much interest.

*Knick-knacks from an Editor's Table.* By L. Gaylord Clark. N. York: D. Appleton and Company, 200 Broadway, and 16 Little Britain, London—1852.

THIS very pretty volume is a *mélange* of multifarious jottings, sad and gay, humorous and grave, witty and serious, by the editor of the Knickerbocker Monthly Magazine, selected from the numbers of many past years. The author concludes his preface with the following paragraph: "Of one thing at least the reader of this volume may be assured; and that is, abundant variety. There are sad thoughts and glad thoughts recorded in these pages; influenced by all seasons, and jotted down at all seasons; scenes and incidents in town and country, and all over the country; familiar 'home-views,'

anecdotes and 'stories' not a few; many and multifarious matters, in fine, original or communicated, that have made the writer laugh; and many, moreover, that have moistened his eyes, as he wrote and read and re-read them; the whole forming a dish of desultory 'Gossip,' in which it is hoped that every body may find something that shall please, and no one any thing to offend him." It is an exceedingly entertaining book, containing very sober reflections on most serious subjects, and abounds in witty things and amusing anecdotes and scenes, which, if read after dinner, will serve to aid digestion.

*Parisian Lights and French Principles, seen through American Spectacles.* New York: Harper and Brothers—1852.

THIS is a very sensible book by a very soundly thinking and correctly feeling American, on the brilliant but desperately corrupt capital of France, its society, its sights, its manners and principles. Subjects that require careful and delicate handling, are unhesitatingly introduced, but they are viewed from the right stand-point, treated with becoming seriousness, exhibited with due reserve, commented upon with just severity, and set before us in such a light, as to make us rejoice that we are citizens of a country in which the conjugal relation is still held sacred, morality respected and cultivated, and religion revered. It contains many striking descriptions, much interesting information, and expresses very just opinions upon men, institutions and life in Paris. It is in the main a serious, throughout interesting, book, and calculated to instruct, to warn, and to benefit the inhabitants of our highly favored land.

*The History of Romulus.* By Jacob Abbott. With Engravings. New York: Harper and Brothers—1852.

THIS is another volume of Jacob Abbott's Historical Series, and possesses all the merits and attractions that characterize its numerous predecessors. This volume is got up in the same handsome style as the others, and the whole constitute an invaluable historical library, not for young persons only, but for general readers of any age.

*Grammaire Anglaise d'après le Systeme d'Ollendorff, a l'Usage des Francais: par Charles Badois. The Elementary Spanish Reader and Translator.* By Miguel T. Tolon. Professor of Modern Languages and Spanish Literature. New York: D. Appleton and Company, 200 Broadway—MDCCCIII.

THE former of the two works here named is a very excellent grammar, on Ollendorff's inductive method, for the use of Frenchmen in the acquisition of a practical acquaintance with the English language. The second supplies a want which has long been felt by teachers of Spanish. The only suitable reader for students of this noble language has hitherto been "Fenelon's Compendio de las Vidas de los Filósofos." The volume before us consists of a copious series of progressive exercises, selected and arranged with great judgment and care. In the second part of the volume there is a complete vocabulary for each lesson. To those who desire to study the Spanish lan-

guage, we recommend this reader as, in every respect, adapted to their purpose.

*Cornelius Nepos, with Notes, Historical and Explanatory.* By Charles Anthon, LL. D. Professor of the Greek and Latin Languages in Columbia College, Rector of the Grammar School, etc. New York: Harper and Brothers—1853.

THIS edition of Nepos, in which the author's misstatements and inaccuracies are carefully corrected, possesses all the excellencies which distinguish Dr. Anthon's editions of the Greek and Roman Classics. The notes are, as usual, very full, and, as respects both history and philology, rich in valuable and necessary instruction. Nepos is a favorite text-book for schools, and it is therefore strange that no accurate edition with adequate English notes has ever yet appeared. The present edition by a scholar who has, in this country, no rival in this department of learning, leaves the instructor and the student nothing more to desire.

*The life and Works of Robert Burns.* Edited by Robert Chambers. In four volumes. Vol. IV. New York: Harper and Brothers—1852.

WITH much pleasure we announce, that the fourth volume of this valuable and delightful work is, at last, published. We have already more than once enlarged on the superiority of this life of Burns over all others that have preceded it. Those who would fully appreciate Burns' genius, to which all render homage, and thoroughly understand his character and life, in which there is so much to deplore and condemn, will not fail to possess themselves of this complete and admirable work.

*Elements of Geology.* By Alonzo Gray, A. M., author of "Elements of Chemistry," and "Elements of Natural Philosophy," and C. B. Adams, A. M., Fellow of the American Academy of Arts and Sciences, Professor in Amherst College, and State Geologist of Vermont. New York: Harper and Brothers, Publishers—1853.

WE have examined this volume carefully, and to an extent sufficient to satisfy ourselves of its distinguished merits, not only as a class-book for schools, but as an admirable manual for general readers. Natural, and therefore philosophic in its arrangement, rich in the detail of facts, copious in illustration, simple and clear in statement, fair in the discussion of conflicting theories, and carefully discriminating in determining their respective claims, it presents a view of the science in its present state, sufficiently complete to prepare the student thoroughly for its more extended study, and its more minute investigations. It is not a dry and meagre sketch; but every subject is so fully exhibited, and so abundantly illustrated, as to excite at once, a lively interest, and to keep it alive throughout. The last two sections are devoted to, 1, Geology and Natural Theology: 2, Connection of Geology with Revelation. These are pervaded by a serious and devout spirit, by a profound reverence for the sacred volume, and the second of the two, while it commu-

nicates and examines other theories, presents in full and ventilates in extenso, the only method of completely reconciling Geology with the Mosaic account of the creation. The difficulties of this question have often been needlessly exaggerated: the explanations here adopted, and long since accepted by the most enlightened minds, removes them all. We commend the volume to instructors and private students, as an excellent guide in the study of a most important and interesting science.

*The History of the Restoration of Monarchy in France.* By Alphonse De La Martine. Author of "The History of the Girondists." Vol. III. New York: Harper and Brothers—1852.

THE third volume of this work, of which we have already spoken twice, is before us. In the opening book we have Napoleon's departure for St. Helena, and the volume concludes with his death, and a review of his reign. It bears all the prominent characteristics of its predecessors, and is deeply interesting. The author earnestly strives to be impartial, and probably is as much so as any Frenchman can be on his theme: his judgments are, on the whole, fair and just, and the volume is written with his wonted brilliancy, presenting large and liberal views, and exhibiting a broad and vivid picture of the stirring times of the Restoration.

*History of Europe from the fall of Napoleon in 1815, to the Accession of Louis Napoleon in 1822.* By Sir Archibald Alison, Bart. Author of the "History of Europe from the Commencement of the French Revolution, in 1789, to the Battle of Waterloo," etc., etc. Part I, new series. New York: Harper & Brothers, Publishers, 329 and 331, Pearl St., Franklin Square—1853.

THE first part of this work has been received so late, that we can barely announce it. Narrating the history of Europe for the last thirty-eight years, it possesses for those who have been contemporaries of the remarkable developments of that eventful period, a peculiar interest. Impartial, Alison is not, however strictly upright his intentions: but his great merits as a historian are well known, and his defects understood: to those who are acquainted with his former work, it is not necessary to commend the present: there is no history of Modern Europe to be compared, in comprehensiveness of plan, and general fidelity in details, with Alison's great work.

*The Cyropædia of Xenophon, with notes for the use of Schools and Colleges.* By J. J. Owen, D. D. Formerly Principal of the Cornelius Institute, and now Professor in the Free Academy in New York city. Third edition. New York: Leavitt & Co., 191 Broadway—1852. *The Anabasis of Xenophon, with notes for the use of Schools and Colleges.* By J. J. Owen, D. D. Eleventh edition.

PROFESSOR OWEN'S books are the most complete classical series for the study of the Greek language, to be found in any country, and wherever they have been examined with care, and free from prejudice, a favorable verdict has been given. We have, several times, taken occasion to commend Dr. Owen

as an editor, and we think we can with safety say, that he has by his seasonable and well directed efforts, rendered service to the cause of education, and advanced the interest of Classical learning in the United States. Of his abilities as a scholar, it seems superfluous to speak. His works have secured for him a high reputation. His acquaintance with classical literature is accurate and extensive. His faithful and learned labors are appreciated wherever they are known. We trust he may meet with the encouragement he so richly deserves, and be disposed to continue his efforts in the direction so successfully commenced.

*Classical Series. Cornelii Nepotis Liber de excellentibus ducibus exterarum gentium cum vitis Catonis et Attici.* Philadelphia: Blanchard and Lea—1853.

WE have always had a predilection for Cornelius Nepos, as an elementary school book, although a different opinion has frequently prevailed, and we are really glad that it has been added to the admirable series of classical works, published by Blanchard and Lea. A classical series on the plan proposed, would be imperfect, which did not embrace an edition of Nepos. The notes are chiefly historical and grammatical, and are marked by the same excellencies which distinguish the other volumes of the series, and which have been favorably noticed in the pages of the Review. The publishers deserve our thanks for introducing to the American public this valuable series. They have our best wishes for their success in the effort to furnish the youth of our land with a cheap and attractive edition of some of the most prominent Roman authors.

*Hand-Books of Natural Philosophy and Astronomy.* By Dionysius Lardner, D. G. L. Philadelphia: Blanchard and Lea—1853.

DR. Lardner is so well known to the scientific world, that it seems unnecessary to say anything in praise of the work, whose title page has been given. The volume constitutes the second of the author's Hand-books on Natural Philosophy, embracing the discussion of the following subjects: *Heat, Magnetism, Common electricity, Voltaic electricity*; which it is proposed to succeed with another on *Astronomy and Meteorology*. The three volumes will form a valuable series on Natural Philosophy, adapted not only to the purposes of teaching, but also as a convenient manual to those, who may desire to obtain a general and profitable knowledge of the subjects presented.

*Outlines of Astronomy.* By Sir John T. W. Herschel, Bart, K. II., &c. Philadelphia: Lea and Blanchard—1852.

THIS edition is taken from the fourth London, and professes to bring the science of Astronomy down to its most recent state. Of the general character of this most excellent work, we can but repeat what we stated in Vol. I, pp. 447, 448. We are, however, disappointed in seeing in this edition, only a reprint of that of 1849.

*The Character and Value of an Evangelical Ministry, and the duty of the Church in regard to it.* By Rev. Simeon W. Harkey, D. D., Professor of Theology in Illinois State University. Published by T. Newton Kurtz.

WE hope that this appeal to our churches upon the subject of an enlightened and pious ministry, will be extensively circulated and read. The great want of our church is ministers well educated in the schools of literature, science and Theology, and full of the spirit of Christ. Read, ponder, act.

NOTICES of other books are omitted for want of room.

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